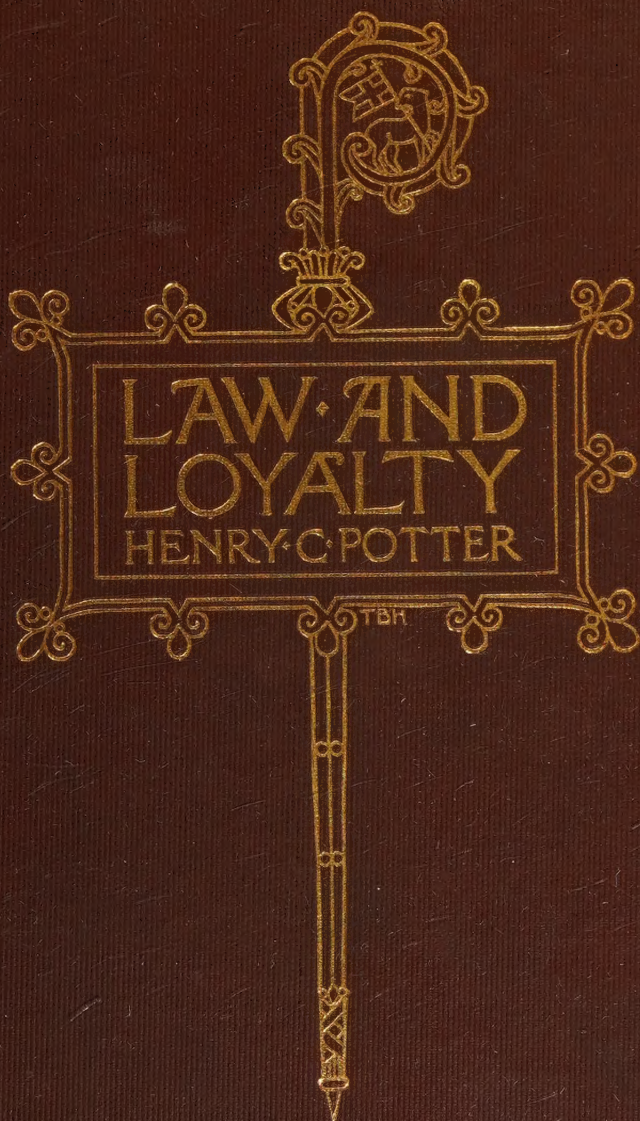




LAW AND
LOYALTY
HENRY C. POTTER

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Law and Loyalty



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Law and Loyalty

WITH OTHER CHARGES AND
SERMONS PREACHED AT
THE CONSECRATIONS
OF BISHOPS BY

HENRY C. POTTER

BISHOP OF NEW YORK



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PREFACE

THIS volume will be found to consist, about half of it, of Charges delivered to Conventions of the diocese of New York, between the years 1883 and 1903; and the other half, of sermons preached at the Consecrations of Bishops.

Elsewhere¹ I have pointed out how such compositions furnish, in large measure, the material out of which history is made. In the case of ecclesiastical history it must be so; for that is made up not only of the story of acts but of opinions. In the twenty years covered by these pages, considerable transformations have come to pass, both in the view-points of scholars and in the intelligent estimate of the tasks and responsibilities of Ecclesiastics.

With both these, these pages deal; and if they have no other value, they will at least indicate that the Episcopal Church has striven to face fresh emergencies with frankness and fearlessness; and will point leaders in its Communion to the temper and principles in which their work may wisely be undertaken.

HENRY C. POTTER

¹ See Preface to "Waymarks," E. P. Dutton & Co. 1892.

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The value of the episcopate has been acknowledged by the most candid and competent of those who oppose episcopacy.

The true bishop, the true priest, the true deacon, must be one who can trace his lineage down by long and unbroken lines of hierarchal succession, and can prove that the lineage has thrilled down from the Holy Ghost on high and the Divine Love.

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The office of the episcopate is paternal, but it is also constitutional. The end of proper administration of the episcopate is to make it great by the love that shines through it.

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A CHARGE DELIVERED TO THE ONE
HUNDRED AND THIRD CONVENTION
OF THE DIOCESE OF NEW YORK

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Brethren of the Clergy and Laity :

AMONG the duties imposed upon the Episcopate by the Canons of this Church is that laid down in Section X, of Canon 15, of Title I, which reads as follows :

“ It is deemed proper that every Bishop of this Church shall deliver, at least once in three years, a Charge to the Clergy of his Diocese, unless prevented by reasonable cause.” It is in the discharge of this duty that I propose to address you this morning.

There are two aspects of the Church whose Ministers and members we are which may well engage our attention when assembled on such an occasion as this. The first is that highest view which sees in it a Divine Society, constituted by Christ Himself, and ordained for all ages and the salvation of all men. In this view of it the Church is not a human polity or a human policy ; and the changes of time, the rise and fall of states, the tendency of particular phases of human thought, above all, the drift of popular sentiment, can have for it but secondary and inferior interest. It belongs to a kingdom which cannot be shaken. Its Head is named to it in those inspired words which describe Him to us as “ Jesus Christ, the same yesterday

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and to-day and forever." Men may come and go, but He who is God over all endures unchanged and unchangeable, and that Church which is His Body, the fullness of Him that filleth all in all, can but repeat in her prayers and sermons and sacraments the message of St. John the Divine: "Brethren, I write no new commandment unto you, but an old commandment, which ye have heard from the beginning."¹ There is a temper which treats the Church and the Truth of which she is the keeper as if the one were a popular lecturer and the other the ever-shifting fragments of a kaleidoscope. To interest and entertain and divert, whether by our teaching or our services, this, we are told, is our calling in this stirring and exacting generation; and unless we can do this our presence is an anachronism, and our message only little less than an impertinence. Of the Church as God's witness and messenger in the world, and of His unchanged and unchanging Truth as the one message which men supremely need, there is a great deal in the temper of these days that more than doubts — that openly denies.

We may well recognize such a temper, and our own duty in regard to it. Nothing is gained in the long run, and everything is in danger of being lost, by that amiable spirit of concession which, fearing to seem disputatious or controversial, refrains from the calm, temperate, but clear and definite statement of the Church and her position in the world, as something in a very real sense "let down out of heaven," not a merely human asso-

¹ 1st Epistle of St. John, ii. 7.

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ciation, but rather a divine and supernatural organism, charged with supernatural powers, the steward of those mysteries of the kingdom which, like the secret of the divine life, whether in the soul of man or in the heart of Christ, is hid with Christ in God. As such, the Church is not a creature of change, nor an institution of the hour. It belongs to that realm of which the author of the Epistle to the Hebrews writes, when he says: "And this word, 'yet once more,' signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."

But when we have recognized this fact, there remains another, which equally, if not so urgently, concerns us here. The Church has her permanent elements, which are of God. She has her variable elements, which are of men. She was as truly a Church in the upper room in Jerusalem as in the councils of Nicæa or of Constantinople, and her discipline, *e. g.*, was as binding in the one case as in the others, though the contrasts which those assemblages presented were probably as striking and as significant as any which have been presented in the history of Christendom. In a word, from time to time emergencies arose which, while they did not touch the substance of the Faith, required such human action as men divinely guided could devise, to meet and provide for them. That such action was in the line of the Church's calling and commission is made plain the moment that we recall the terms of that commission as given to the Apostolic College. There were to be binding and

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loosing; there was to be, as in the notable instance in the Acts of the Apostles, when a controversy arose as to the observance of the law by Gentile converts, a *consensus* of the Church corporate for the settlement of differences. In one word, there was to be *discipline*. If anybody supposes that the Church of the first century was left to develop itself, in every town and village to which it came, according to individual preferences, he has only to read one book — the New Testament — to correct that impression. From the beginning there was a centre of authority, the apostles first, and then the apostles and brethren; and whether it was a question of meats or of an offending brother, as in the Church of Corinth, there was a firm hand with which to decide it.

There are many of us who are sighing for such a hand to-day. "Where is the discipline of the Church, and when shall we see it restored to its ancient and pristine vigor?" it is asked. And there is much, it must be owned, in the aggressiveness of certain lawless forces in our own generation, which, though they are to be seen rather without than within the Church, help to emphasize such an inquiry.

What our German brethren call the "Zeitgeist" is not, it must be owned, a very reverent or a very law-abiding spirit, and there are not a few even of those whose sympathy with freedom, whether of thought or of action, has been most ardent, whose enthusiasm has, in these days, been greatly chilled by recent developments of the absence of discipline in connection with social license in our own land,

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which are not fuller of significance than they are of peril. Certainly, it ought to set us thinking when, in the freest nation in the world, the manifestations of lawlessness and anarchy in things secular have of late been the most outrageous and unwarrantable. We have been taught from our youth that that is the best government which governs least. We have been told that the license of to-day, if there be license, is an inevitable reaction from the over-strictness of earlier and less enlightened times. We have listened to the preacher and the orator while they have rung the changes upon our fathers' intolerance, and their children's emancipation, and have been bidden to own the super-excellence of the times that are, over the days that are past. And, when we come to look for it, what do we find? I do not deny that we find a spirit more tolerant of differences of opinion, and more patient with error and the errorist. But leaving out, for the moment, the question whether this tolerance and this patience are not sometimes the fruits of a wide-spread indifference and carelessness concerning all truth — putting aside, in other words, the question whether generosity is not only another name for faithlessness — this fact remains, that, out of this new age of liberty has come a new era of license, whose tokens are about us on every hand. At the foundation of the state lies the family, and he who does not see the tokens of this license there must be strangely insensible to a great deal that surrounds him. It is not merely that the old-fashioned forms of respect and docility have vanished. I know very well that

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when we point to this we are told that it is simply one feature of an age in which all forms of ceremony have come to be less esteemed, and that life is not a less kindly and orderly thing because its outward conventions are less stately and elaborate. But if this be so, then domestic life ought only to have exchanged the old forms of deference and obedience for a new and heartier and more instinctive spirit in this direction. Will anybody pretend that it is so? Can it be truly said that the nurture of the home is as godly in its spirit and habits, and as restraining and sanctifying in its results, as it was when rule was more resolute and obedience more habitual? It is not necessary, in order to make out a case here, that we should limit our observation to those homes in which rule of any sort is notoriously absent, and from which the sanctions of duty have wholly departed. It is not alone among those to whom the religion of Christ comes with no voice of authority, and to whom the teachings of His Church and His Word are meaningless things, that the sceptre of domestic authority has fallen from the hands divinely appointed to hold it, and that self-will has usurped the throne. Childhood, almost any and everywhere among us, is indeed a smarter and perter thing than of old; but the swift and unquestioning obedience, the docile and cheerful acquiescence, the compliance without murmur, and the assent without retort — these are becoming characteristics of youth so rare as to be almost surprising, and so little looked for, apparently, as to be unnecessary. That elective principle in education which the

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newer culture proposes to introduce into the training of half-grown boys has come to be the rule of the nursery, not infrequently, as well, and of all the nurture which lies beyond it, till childhood is left, practically, to choose its own way.

Is it any wonder that such a nurture breeds its appropriate fruits in the society of which it is a part? Of more violent forms of lawlessness, save as they have been illustrated in the acts of foreign adventurers, we have, perhaps, thus far been largely free; but it is idle to deny that, when classes or individuals with a grievance take the law into their own hands, there is often a broad undercurrent of sympathy in certain quarters with their most unwarranted acts. When lawlessness threatens our own convenience or property, we are, it is true, ready enough to rebuke it, but this side of some such limit, it is plain that the public press and the public orator can furnish individual advocates of a system of righting supposed wrongs to person or property, which, if once it were to prevail, would conduct us back again, by a very short road, to a condition of barbarism. Riot and violence have been temporized with, in instances with which we are all familiar, after a fashion which offered a premium to their repetition, and virtually condoned their grossest outrages in advance. Nothing has made it harder for right-minded men, whether as capitalists or employers, to deal justly and generously with the laborer, than the shield which has been thrown about wrong-doers who have pretended to serve the working-man by breaking those laws which are equally his defence and the wage-

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payer's; and if the large-hearted and unselfish endeavors of these latter have halted on their way to some more fraternal consideration for those whom they employ, it has not infrequently been because concessions made under a half-threat have seemed to them but paying one more premium upon the lawlessness which a weak forbearance has too widely encouraged.

It is not to be expected that a drift which is so apparent in other relations, which begins in the home and reappears in the street and the factory, should be wholly absent in the Church. And, in fact, it is not. That Divine Society, whose living Head is Christ, is made up of fallible men, concerning whom one preëminent both in intellectual gifts and spiritual graces has reminded us that "we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of men." And so it has come to pass that once and again, and again, in the Church's history, her external life has reflected, in greater or less degree, the spirit of the age in which she was striving to do her work. For the evidences of this, so far as they apply to other times than our own, we need not go back a great way; and, indeed, there is some considerable element of consolation for those who believe that the Church, as well as the State, is now threatened with an era of lawlessness and self-will, in the knowledge that that which some may think that we have to-day, in a limited measure, to deplore among ourselves, must have been far more characteristic of some comparatively recent times. Wrote Archbishop Bancroft in his

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Survey of the Pretended Holy Discipline,¹ speaking of the English Puritans of his day :

“How carelessly subscription is exacted in England, I am ashamed to report. Such is the retchlessness of many of our Bishops on the one side, and their desire to be at ease and quietness to think upon their own affairs; and on the other side, such is the obstinacy and intolerable pride of that factious sort, as that, betwixt both sides either subscription is not at all required, or, if it be, the Bishops admit them (the Puritans) so to qualifie it that it were better to be omitted altogether. There is no Church established in Christendom so remisse in this point as the Church of England; for in effect every man useth and refuseth what he listeth. Some few of late have been restrained who had almost raised the land into an open sedition. But else, they follow their own fancies and may not be dealt withal (forsooth), for fear of disquietness.”

In fact, that whole period of the Church's history which may be included between the year 1539, when Henry VIII promulgated the act “for abolishing of diversity of opinions in certain articles concerning religion,” and which came to be popularly known as “the whip with six thongs,” and our own day, has been marked at various times, and in various degrees, by departures from the law of the Church as construed by the constituted authorities, which have been the occasion of profound disquietude and not infrequently the gravest apprehension, so that when

¹ P. 249.

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one reads, as in Strype's Parker,¹ such words as these :

"There is crept and brought into the Church by some few persons, abounding more in their own senses than wisdom would, and delighting in singularities and changes, an open and manifest disorder, and offence to the godly, wise, and obedient persons, by diversity of opinion, and specially in the external, decent, and lawful rites and ceremonies to be used in the Churches ; so as, except the same should be speedily withstood, stayed and reformed, the inconvenience thereof were like to grow from place to place, as it were by an infection " — when, I say, one reads words like these out of the story of the Church's life in our forefathers' days, they will seem to some not less appropriate to the situation in the latter half of the nineteenth century than they were to her state in the middle of the sixteenth.

And it is idle, I think, to deny that such a feeling exists in the minds not merely of critical and fault-finding people, contracted, unscholarly, and prejudiced, but also of many to whom the Church's comprehensive spirit has been an element of its glory, and who have rejoiced to call themselves Catholic Churchmen in no narrow and partisan sense. It is this, I am disposed to think, that largely explains that reluctance to take any decisive step in the direction of liturgical enrichment or relaxation of which we are having just now so many evidences. The liberties so freely taken

¹ Matthew Parker, Archbishop of Canterbury. Appendix XXIV, 66.

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with the rubrics by some of the clergy have awakened a feeling of hostility on the part of many Church people to what appears to them a movement in the direction of greater license ; and to account for the apparent reaction which is to be noted in some quarters against any increased freedom in the use of the Prayer-Book, we must go deeper, so far as the great mass of Church people are concerned, than distaste for any particular proposals, whether they be those of the Book Annexed or any other. All proposals for change are regarded alike by a large and comparatively silent constituency, of whom we hear very little, as the letting out of water, and the letting down of the dikes which rubrics and custom have thrown up around something like uniformity in the Church's worship. This sentiment is making itself felt in many ways and in more than one place ; and its chief significance, I think, lies in this, that it indicates a love of order, and a dread of individual license which has been largely kindled into alertness by the events of the past few years.

And therefore I believe that much the surest way to a larger freedom than we have, and to an enrichment of our offices which will be welcomed instead of suspected, will be a scrupulous regard for existing obligations and for existing restrictions, coupled, by all means, with the freest and frankest criticisms of them at the proper times and places : by which I mean through the press, on the floor of Conventions, in Convocation, and wherever the clergy and laity are assembled on other occasions than those of public worship.

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It is not of richness and variety in the Church's offices that thoughtful people are apprehensive. These recognize that a Church which is Catholic in name must needs provide for the worship of her children in no narrow and sectarian spirit. Nay, more, to return to that larger view of the whole subject which we are considering, such persons have also cheerfully recognized that of which no student of our formularies can be ignorant, and which their language plainly enough indicates — I mean the fact that they were designed to accommodate more than one school of opinions within the limits of the Church's fellowship, and that they imply by their very existence the right of different individuals to hold and state the truth in varying aspects of it, and with different modes of expression. But they feel that in more than one instance the variable liberty of the individual teacher or believer has been overpassed, and that opinions are held and proclaimed which cannot by any honest process of reasoning be reconciled with fidelity to the standards of the Church, or to the vows which bind those who are its children. And looking about them, such persons urge, with a force which can hardly be gainsaid, that toleration in a Body which professes to hold and teach revealed Truth must have its limits, and that to disregard these is not to invite confidence but to deserve contempt. They urge — and again it must be owned that they are warranted in what they urge — that the need of our time is, whatever else it may be, not a flaccid and invertebrate religion, in which dogma is opinion and doctrine

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a private theory, but a *Faith* which plants itself upon historic foundations, and which can furnish scriptural and apostolic warrant for its teaching. That many people are impatient of such things and disparage them is, they think — and surely again they are right in so thinking — no better argument for dispensing with them than that which a child can urge for resenting the discipline of the school-room, or a sick man for refusing to take those other wholesome medicines which are as distasteful to many as the medicine of the Gospel. And they further declare that the good-natured but over-yielding concession in this direction, of which the air is full, is something which now, at any rate, the time has come to resist; that so much liberty has been conceded as to make it doubtful whether already the Church's honor, as charged with the custody of a divine *depositum*, not to be impaired, still less to be disparaged or disowned, is not seriously imperiled. Men are asking, in a shifting and changeful age, for something that is permanent and explicit. Amid all the contradictory voices of the moment, there is a deep hunger for tones at once clear, commanding, and consistent. If once there was One whose voice brought deepest conviction because He "spake with authority and not as the Scribes," surely that Body which derives its very being from Him must speak with the same tones, and command assent for the same reason. And if anywhere within its fellowship there are those who will not hearken to that voice, then that disciplinary power, which is as truly a note of the Church

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as its doctrine or its sacraments, must, we are told, be invoked to deal with them.

As we have abundant reason to remember, this demand has been obeyed more than once in our own generation, and in our own branch of the Church Catholic, against what have been declared to be errors in belief and teaching, whether by the pen, the pulpit, or ritual observance. The history of the half century which is drawing to its close has been marked by ecclesiastical trials touching matters of doctrine and of ritual whose history is abundantly familiar to those to whom I speak. The judgments in these various cases have been formally recorded and duly promulgated. But what shall we say of their results? I am not eager to defend them, and I am not unmindful of the criticism that has challenged them. In the case of the well-known *Purchas Judgment*, *e. g.*, which may be taken as an illustration of others, it must be owned, I think, that the rulings of the Court were not always in strict accordance with the principles and rubrics by which it professed to be governed, and I am personally quite free to acknowledge that Sir John T. Coleridge's argument as to the true and plain force of the Act of Uniformity, and the famous "*Ornaments Rubric*," has never seemed to me to have been fairly met or answered.

In that case, however, the decision of the Judicial Committee of the Privy Council was plain enough, and yet no one here needs to be told how widely it has been disregarded. The constitution of the Court was challenged quite as freely as its rulings, and in instances where its opinion was

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shown to be that of both the Archbishops of the Church of England, that opinion was as unhesitatingly dismissed, not always with even scant respect, as though it had been the judgment of laymen.

And so in the case of other ecclesiastical trials, such as those involving the teaching of some of the contributors to the volume known as *Essays and Reviews*. Looking at them from this distance, and in the calm light of a more dispassionate judgment, it cannot be very difficult to form an opinion as to the measure of influence which these various judicial proceedings have had upon subsequent teaching, whether as to doctrine or practice. That they have greatly restrained those against whom they were directed, whether in one direction or another, is something of which, I think, it must be confessed the evidence is very scanty.

“Very well, then,” it may be urged, “if it be true that the law, whether in our mother Church or our own, is not sufficiently stringent or explicit to restrain the lawless, is it not high time that it should be made so, and are not our present eccentricities of doctrine and of practice in the Anglican communions in both hemispheres an urgent reason for such ecclesiastical legislation as shall make the net of the Church’s discipline at once so fine and so firm that no single offender can wriggle out of it? You procrastinators in this matter have been telling us that the policy of wisdom was the policy of forbearance, and that a wayward individualism would yield, sooner or later, to a generous patience with its extravagances. You are never

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tired of maintaining that that maxim of the state, already quoted, which affirms that 'that is the best government which governs least,' is a sound one. How are you pleased with the fruits of this theory of discipline? Are there not circumstances in which forbearance is simply a premium paid to self-will, and can we hope for purity of teaching and life in the Church, if they who are set to bear rule in her exercise no authority, and refrain, whether from timidity or good nature, from using the powers with which they have been intrusted? Is not this to present to men a spectacle of impotence or indifference just where there is need, to-day, of an earnest concern and a resolute courage? And if it be urged that the condition of our Canon Law is such that there is almost as much danger, owing to its vagueness and indefiniteness, in invoking it as in letting it alone, is not this a reason, not for clinging to the policy of *laissez aller*, which, with its apparently hopeless acquiescence, recalls that scene in St. Paul's shipwreck where, when the ship could not bear up into the wind, they simply let her drive,¹ but rather for the exercise of that power to decree Rites or Ceremonies, and if to decree, then to forbid, and that authority in controversies of Faith,² which, as national and autonomous, the Church's standards explicitly claim for her? To what better task, in other words, could the Church address itself, than the formulating and adopting of such a body of *Canon Law* as shall lift all doubtful questions out of the realm of uncertainty, and establish once for

¹ Acts, xxvii, 15.

² Art. XX.

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all such a clear and explicit prescript of teaching and practice that he who runs may read? Nay more : is there not an especial demand for some such action as this in that other inadequacy of our Canon Law to secure appeal from an incompetent or partial ecclesiastical tribunal to another at once wise and dispassionate? ”

There are very few of us, I presume, to whom such a course has not strong elements of attraction, and who do not turn from what they are disposed to regard as a painful lack of discipline, to Communions where another and very different condition of things is supposed to exist. Let us look at one of the most venerable and numerous of these for a moment, and see, if we can, what light it throws upon this question. In speaking of other Religious Bodies of which thoroughness and efficiency of discipline are supposed to be a note, I need hardly refer to those Communions which took their rise, whether coincidently with or subsequent to the revolt of Luther against the authority of the Roman Communion, whether they are to be found in foreign lands or our own. There is undoubtedly one road to definiteness of doctrine and uniformity of practice which these have found, and which it is not difficult for any one to find, if only he has the audacity and the ignorance that are necessary to take it. To start from the centre of the individual—to ignore the history of the Catholic Church as the witness to an authoritative truth—to admit only that as of force which squares with a preconceived construction of Holy Scripture and ancient authors—to

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draw a sharp line about certain pet opinions and dismiss all the rest that lays claim to the faith and homage of men to the limbo of exploded opinions, — this process, which is not unlike that other “which makes a solitude and calls it peace,” is easy enough if once one can bring the mind to consent to it. I venerate the piety and respect the learning of many of our Christian brethren of other names. In every one of them I see something which the Church might well emulate and imitate. But they seem to me to have often gained compactness at the expense of Catholic truth, and if half of what one hears be true, they have not gained even peace always by breaking away from either the Faith or the Order of earlier centuries.

But there is a Body, we are told, which has on its side the weight of a great deal that is unquestionably Catholic tradition, and the added strength of a thoroughly organized and venerable hierarchy. “Let us not be ashamed to own,” it is said, “that in this matter Rome is our true teacher, and her vast and far-reaching code of discipline that which, in substance, our times and our branch of the Church demand. We do not so much need a new digest of Canon Law of our own, as we need to reënact those laws for the regulation of faith and worship which were once the possession of the undivided Church Catholic, and which have long lain ready to our hand.”

It will be well for us to understand distinctly what is meant by such phrases as these, and, to do so, we may well recall the history of what is known

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as Canonical Discipline. That discipline does not owe its origin to later times; it dates from the beginning. In his essay on *State, Church, and the Synods of the Future*, an eminent Anglican authority¹ has shown with great clearness that "the Code of the Universal Church was no afterthought, like the old Decretals, no invention of popes, or emperors, or kings, or people. Its first document is the eighty-five 'Canons Apostolical,' and four centuries passed away before these or any other laws of the Church were formally incorporated with any of the laws of this world." But, as the same authority has pointed out, "during the period which followed the first incorporation of the Church with the state, viz., from Constantine's day to ours, there has been not only . . . a change in the power of Synods; not only a limitation of their action in reference to matters of the Faith, but the growth of that vast body of Laws enacted by Provincial and National Synods widely irreconcilable, at times, with each other. In the fourth century there was at once an unparalleled outburst of synodical action. It was emphatically an age of Councils of every kind. The first collection of Canons, containing all that were most generally known, is that mentioned with approval by the General Council of Chalcedon in the year 451. It is usually described as the 'Code of the Oriental Church.' But this Code of 165 Canons was drawn from the East. Dionysius Exiguus, early in the next century, enlarged the collection, and made a Latin version

¹ Prebendary Irons.

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of them, which, with some further additions, Pope Adrian I presented to Charlemagne nearly three centuries later. But during all this period Canons of Synods were growing in Europe, Asia, and Africa. They became so numerous and burdensome that in the twelfth century a monk of the Benedictines in Bologna was engaged to draw up an Epitome of the Canons of Councils. It appeared under the title of '*Concordia Discordantium Canonum.*' This is the celebrated 'Decretum' of Gratian, which, with all its forgeries, was approved by Pope Eugenius III, and is the substance of the Roman Canon Law now." It is interesting to note that this collection of Laws for the discipline of the Church contains no less than 3,000 Canons or Capitularies.

Now, then, what has been the result of this multitudinous and microscopic legislation? I shall not be so bold as to answer this question with any mere opinion of my own. It is answered by the eminent authority from whom I have just quoted, who states what cannot be gainsaid when he declares that this "attempt in the Latin Church to construct a consistent and rigid body of Canon Law out of all the preceding codes," and designed, he might have added, to meet all conceivable emergencies, "is a gigantic monument of self-confessed failure. From the Apostolic Canons to the Decretum, from the Decretum to the Syllabus of Pius IX, there is no unity unless it be that unity" in certain fundamentals in which all Christians are agreed. "Nowhere, above all," says Prebendary Irons, "is the discipline of the

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Canon Law obeyed, or in a condition to be obeyed.”¹

In the light of facts such as these, and they might be multiplied by a reference to ecclesiastical legislation much nearer home, two things are clear: first, that such elaborate and minute systems of ecclesiastical discipline are called into being only to fall into a speedy condition of desuetude; and, again, that they are not used because in *practice* their application is found to be impossible. To draft and enact Canons is relatively an easy task; but it may readily come to pass, when they are enacted, that the business of enforcing them shall reduce the Episcopate to the tasks of a drill-sergeant, inspecting uniforms and inflicting small penalties for microscopic infractions of the law, or else convert the Church into a huge Inquisition, in which one-half its members are employed in watching for the derelictions or sitting in judgment upon the offences of the other. I leave out of account, for the moment, the question whether in this Church, constituted as are her legislative bodies in this land, we could ever hope to get such a system as I have sketched, though I confess I think that question might wisely employ those who are calling for more legislation and new Courts of last resort, — I leave out of account the graver and more important question whether such a system would not extinguish more life than it would conserve: does anybody doubt, for instance, that if the Ecclesiastical Courts of the Church of England had had the power, they would not have

¹ *State, Church, and the Synods of the Future*, p. 119.

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crushed out that school of opinion and practice in that Church to which we owe the life and work of such men as saintly and heroic Charles Lowder? all this, I say, I leave out of account. It is enough for us to recognize the fact that in that Communion in which antecedently, because of its destruction of individual freedom, we should expect the system of microscopic and multiform disciplinary legislation to be most successful, it has not produced the results which are supremely to be desired, whether in the conduct of the individual, or in the life of the whole Body. Any one who wants to know what the discipline of the Latin Communion is worth, would do well to listen to the teaching of a Roman priest in Spain, and then to note the life of a Roman priest in South America. Discipline in the Latin Communion there undoubtedly is, but it is very apt to be such discipline as was described by Cardinal de Bonnechose, in the French Senate, not so long ago, when he said: "*Mon clergé est comme un regiment : il doit marcher, et marche.*"¹ If this is what the Church wants, then it has, thus far, been very unsuccessful in making its want known.

What, then, remains? If there are evils which are not to be remedied by making more laws, how are those evils to be dealt with? Are we to dismiss the whole subject as one involving difficulties for which there is no solution, and accept that easy-going definition of the Church, which regards it as the rightful home of all sorts of opinions in doctrine, and all sorts of practices in worship? I

¹ Speech in the Senate of France, delivered in 1865.

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know that there are those who tell us so, and who maintain "for all teachers and hearers the right to profess and hold by their honest opinions." But in making such a claim, those who make it, as one of its champions, Dr. Martineau, has lately been opportunely reminded,¹ are wholly beside the mark. All teachers have that right now, but the "question is, whether they ought to be allowed to exercise that right within the bounds of the Church, or to exercise it only as the right to dissent from the Church. So long, indeed, as the Church is regarded merely as a body held together by a vague moral sympathy, or by a common desire to do good in philanthropic ways, it is easy to claim the right to profess all opinions within it; but that is just the view of the Church which to-day is at issue. Opinion, or, in other words, truth, is not a matter indifferent to the life of the Church; a common doctrine is not indeed the complete differentia of the Church, as we understand it, but it *is* a part, and a most important part, of it. We are, we are told, to have sympathy, union, common worship among the 'seekers after God.' But how is common worship possible when there is no common thought of God? Most serious men will call themselves, in one sense or another, seekers after God: are there, then, no limits to the inclusiveness of the Church? Surely it is the most utter absurdity, in days when religious phraseology is used, with more or less sincerity, to cover every form of scientific or æsthetic 'Schwärmerei,' to propose that any one who chooses to call himself a

¹ See *The Guardian*, No. 2122, p. 1137.

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‘seeker after God’ shall have his place in the Church, whether he submits to its scriptural ordinances and accepts its Catholic doctrine or no, and his grievance, if the Church’s worship goes beyond or falls below his peculiar opinions. The Church, as we have been taught to understand the term, is not a fortuitous concourse of antipathetic beliefs, but a fellowship based upon a common acceptance of a common doctrine, and if so, if, in other words, it is once granted that *community of faith* is essential to a Church, then . . . the only remaining question is as to the amount of variation that can be tolerated, or, in other words, the nature of the limitations that must be imposed.”

And to this question the answer, one would suppose, is plain enough. The Church in this land has her standards of Faith, embodied in the Creeds and Offices and Articles, which, taken together with Holy Scripture, are her Rule of Faith. In the interpretation of these there always has been and there always will be a certain latitude of construction for which every wise man will be devoutly thankful. But that that latitude exists is no more certain than that it has its limits, and that the transgression of these limits, by whatever ingenuity it has been accomplished, has wrought only evil in lowering the moral tone of the Church, and in debilitating the individual conscience, is, I think, no less certain. The late Dean Hook, in writing of Anglican Church Principles,¹ relates this incident: “Not long since, an avowed Freethinker was required to sign the Thirty-nine Articles as a

¹ *The Church and the Age*, p. 37.

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condition to his admission to some University office. He did not withhold his signature for a minute: he only added, 'I put my own construction on the Articles, and I sign them with the understanding that, by doing so, I merely declare the indisputable fact that I profess to be a member of the Church of England,' and so ready," added Dr. Hook, "are men to applaud a defiance of authority, that it was in the midst of a buzz of applause that he did what to some men would appear to be an act of dishonesty." There are very few of us, I presume, who in accepting the Articles would not regard ourselves as warranted in construing them, like any other human document, in the light of their history; but to accept them, or any other part of the Church's teaching, with one hand, and with the other to throw it altogether over the wall, this certainly is a "defiance of authority" which it is difficult to reconcile either with rectitude of principle or with loyalty of intention.

With loyalty of intention, I say; and here I submit, brethren of the Clergy and Laity, we approach the practical solution of this whole problem. Out of all the conflict and clamor of opinions, above all the vagaries of individual sentiment or inclination, there rises that thing which we call *loyalty*, whether to God, or our country, or our Mother the Church. When, the other day, that common heritage which we had received from our fathers was in jeopardy, what was it that saved it? Not, certainly, that all those who made sacrifices, now of life, and now of property, were equally clear that either the policy of the government or

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the opinions of those who administered it were, in every particular, in accordance with their own, but that the government was the symbol and embodiment of that rightful supremacy and rule, without which civilization becomes anarchy, and the state reverts to barbarism. There are times when it may easily be that the law seems in its restrictions or its exactions to press hardly, and when earlier constructions and limitations of constitutional privileges may appear outworn and superannuated. And, again, there are times when the statutes of one era, enacted, it may be, in a moment of strong reaction, or under the stress of supposed dangers, may seem unduly to coerce the liberty of the subject. But short of the tyranny of laws so cruel in their operation as to be an outrage upon conscience, or life, or property, it does not follow from such a condition of things that the best way out of it is by the systematic disregard and contempt of that which is enacted. A certain kind of liberty may be won in that way, but something infinitely more precious is lost in the process of obtaining it. Emancipation from inherited restrictions, whether of belief or practice, may be a real gain, but where it is attained at the cost of all respect for authority and every habit of loyal affection and obedience, then it is gained at a price which bankrupts him who pays it.

And this is the price which we are in danger of being persuaded to pay for freedom in our generation. I listen, and I seem to listen in vain, to catch, among all the noisiest prophets of the hour, some strain that shall remind us that we owe some

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reverence to the Mother who bore us, and to whose principles it is due, under God, that we have planted the Church in this land. A quarter of a century ago it was common enough to hear Churchmen derided for their idolatry of their own standards of faith, their own modes of worship, and the like. The occasion for that sneer, if it ever existed, seems scarcely to exist to-day. There is hardly any Order, any Rite, any form of the Church's corporate life or work, that some one is not ready to disparage, if not to deride. In not a little of the criticism of the hour there is an undertone of contempt for what is our own, which makes one wonder how those who can so write and speak have managed to put up with it at all. Men are willing to eat their Mother's bread, and then, in the face of the world, to disown the rule of her authority, and all the while to see in such a line of conduct nothing that is inconsistent with either a sense of honor or a spirit of loyalty. At a recent meeting of a Diocesan Conference in the foremost diocese of our mother Church, a speaker declared "that the more he became acquainted with the teaching of the early Church, the more he felt drawn towards those who had departed from the natural reading and the inherited interpretation of some of the rubrics. He knew they broke the law, but if they had not boldly done so, there would not have been the great progress . . . which had been made . . . since he entered the Ministry." If words such as these may pass, as they did when they were spoken, unchallenged, it is difficult to see why they may not be urged when they touch

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something more sacred than some persons account a rubric. And in fact they are. License concerning the usages of worship provokes a similar license in the teaching of the pulpit and the press, the outcome of which is very apt to be a temper in which one's private opinions are held to warrant any and every departure from that which is the commonly received and accepted interpretation of the Church's standards.

And, therefore, just here, it is that that obligation to loyalty to which I have adverted really enters. I rejoice to believe that a great deal that is said and done and written in our day has, in its purpose and intention, no disloyalty to the Church and her standards whatsoever. Nay, I rejoice to believe that there are earnest men who think that, in departing from what is recognized and accepted as the limits of the Church's teaching and practice, they are, in fact, approaching more nearly to that which ought to be accepted and recognized as the truth. But, at this point, there enter those associated obligations which are part of the compact whereby any individual is admitted into a fellowship and clothed, it may be, with privileges and dignities which he could not enjoy without it. These are not conferred upon him unconditionally. So far as they are those of men in Holy Orders, they are qualified by very definite obligations—obligations which cannot be disregarded or lightly construed, without, I maintain, sooner or later weakening all sense of moral obligation. From first to last, they appeal to that noble instinct in every noble nature which we call the instinct of

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loyalty, which makes us true to a friend, true to a cause, true to a leader, not because we reckon them to be infallible, but because we hold that, before self, we must put that other to whom we have given our pledge, that cause to which we have made our vow, that glorious fellowship to which we have sworn allegiance.

And here, therefore, unless I am mistaken, is our most hopeful pathway out of our present difficulties. Not more *law*, but more *loyalty*, that is what we want. I have no words of contempt for honest criticism, whether new or old, and I recognize that no institution, however divine its origin, which is intrusted to human hands for its promulgation, can be above the candid judgments of men, or the expression of them. But in an age of criticism so daring and so flippant that all things sacred are in danger of being reduced to one common level with things transient and secular, it has become time to remember that a habit of criticism may issue at length in the death of all enthusiasm and in the destruction of all loyalty. No cause has any prospect of success whose professed adherents are chiefly employed in picking flaws in its spiritual pedigree, or making a mock at the garments in which it clothes itself. We complain, brethren of the clergy, that the laity, who are after all, let us remember, the main body of the Church, do not sufficiently believe in it to give their time to its interests, or their means to its extension. But may it not be possible that if they saw in us, "the Bishops and other Clergy," an ardor in its service so absorbing and enkindling that we had

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scant leisure to hunt for defects, to criticise or to reform usages, they might be drawn nearer to us in those common endeavors for the common end, out of which would come, sooner or later, not by litigation or lawlessness, but rather by common consent, all needed changes and reforms? Believe me, men are sick and tired of that enormous egotism of which happily the Church is at any rate relatively so largely free, which treats all the past, all institutions, all sacred books, all constituted authority, all venerable usage, as if it were so much musty impertinence; and if we would give to the sons and daughters of the Church to-day one great and glad surprise, I believe we could do it in no other way so effectually as by saying: "We will remember the Fifth Commandment, and honor and obey our dear Mother the Church loyally. We will cherish the Prayer-Book, and do its bidding—until we get a better one. We will make the best and not the worst of our Bishops and other chief Ministers; we will build up and not pull down our brother's work, or, if we must needs rebuke, we will do it with love and not with envenomed innuendo; we will, in one word, cultivate a vision which strives to see the whole Church rather than a part, and whose animating spirit is one which loses and is content to lose itself in the cause to which it is pledged; but which, while forgetting itself, can yet declare, If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth."¹

¹ Psalm cxxxvii. 5, 6, Prayer-Book Version.

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It may be said, however, at this point: "Yes, all this is very well as the language of sentiment, but is it not after all a trifle vague and emotional? Surely there are defects in the Church's legislation which need mending, and imperfections in her system of discipline which demand reform. How are you to right these, except by constitutional and canonical prescription? And if constitutional and canonical prescription linger on the way, what is there left but individual license, if you choose to call it so, — which, like that wild cry of the sailor when, during the reign of Pope Sixtus V, the Egyptian obelisk was erected in the square of St. Peter's at Rome, at one and the same moment breaks an edict and flashes upon torpid minds the higher law that overrides it?"

To that question there are, I take it, two answers which have much to do with the whole subject we have been considering, and with which we may well draw this discussion to a close.

In the first place, it must surely be admitted that, in order to warrant or excuse disregard of any law, its provisions ought to be so oppressive and intolerable as to violate the primary principles of justice and righteousness. At the beginning of this century in England, according to the civil law, a man found disguised, and with a weapon upon his person, was adjudged guilty of felony, and, added the statute, "shall suffer death."¹ And when, in Parliament, Sir Samuel Romilly introduced a bill to repeal the statute of William which made a theft in a shop to the amount of five shil-

¹ Act 9th George I.

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lings punishable with death, the bill was defeated in the House of Lords by the votes, among others, of one Archbishop and six Bishops, a fact which might well make one distrust the instinct of justice in the breast of an ecclesiastic if he did not remember how enormous, under certain circumstances, is the power of a tradition.

Now, in this instance, the law was happily practically set at naught by the verdicts of juries which refused to convict under it, and the clever English ecclesiastical dignitary, Canon Malcolm MacColl, from whom I quote this incident, adds that "the correction or abrogation of bad laws has, in fact, generally been brought about by men who, for the sake of justice, have been brave enough to incur the risk and odium of lawlessness."¹

Yes, but to what end? If one is to take the law, or the interpretation of it, into his own hands to right a great wrong, that is one thing; if he is to do it to gratify an individual taste or preference, wholly regardless of the feelings or wishes of the great majority of his brethren, that is quite another. The writer whom I have just quoted elsewhere remarks: "I am as much opposed as any one can be to inconsiderate innovations and to the enforcement of an unwonted ritual on an unwilling congregation. But I am an advocate of the widest possible latitude when the incumbent and his people are of one mind."² So am I, but it is well to ask oneself, just here, what is "the widest possible latitude," and how far such a rule

¹ *Lawlessness, Sacerdotalism, and Ritualism*, p. 9.

² *Lawlessness, Sacerdotalism, and Ritualism*, pp. 471, 472.

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is to apply where the latitude is not alone one of doctrine taught by usage, but of doctrine taught from the pulpit. Is it sufficient that a pastor and his flock are of one mind as to their rejection of the language of the Second Article, in order to warrant a denial on the part of the former of the Church's doctrine of the Incarnation? Is there not, in other words, all along from the beginning to the end of things *credenda*, or things *agenda*, an obligation to the *whole body of the Church*, whose children we are, which must forever condition and qualify our personal liberty as Ministers or members of any particular flock? The contrary view seems to be a part of that vicious parochialism which, in the Church, is a doctrine of State Rights pushed to its most dangerous extreme. In the Greek Church every parish priest is a Pope, a *Papa*, and it is not without significance, surely, that such a Communion, however much or little such parochial individualism may stand for, is of all others to-day apparently most destitute of aggressive or out populating power.

In a word, in order to the unity and due order and aggressive efficiency of the Church, we want a loyalty to the whole living body which is larger in its spirit and vision than the limits of any one parish or any one diocese. We want to consider what will promote the peace and order and progress of the whole fellowship, not in view of the emergencies of any other age, but of our own. We want to recognize the theological distractions, the wide-spread unbelief, the aching weariness with everlasting debate and denial of all things

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sacred and supersensuous, that hungers, I think, almost as never before for some clear, calm voice to speak to it in love, and yet to speak to it with authority; and then to ask ourselves what is wanting to make the voice of the Church, as she brings to men the story of her Lord's compassion, such a voice to-day? Before God, I believe it to be such a melting and running together of all hearts in one common instinct of loyal devotion that, instead of having every man a "psalm, a doctrine, a tongue, a revelation, an interpretation" of his own, we shall all "with one mind and with one mouth profess the faith once for all delivered."

But, once more, if we are to right existing wrongs, if wrongs there be, if we are to heal existing defects in the Church's legislative and administrative system, we want not only unity of purpose and temper, and, above all, loyalty to the whole body, rather than more and more complicated law-making, but also a return to the primitive conceptions and relations of the Episcopate. Amid all the ramifications of that somewhat heterogeneous volume which we know as our Digest of Canons, it is not easy to find any provision for that practical administration of Episcopal authority which, as the most elementary knowledge of ecclesiastical history shows us, originally associated with the Bishop, his Presbyters, and which made his judgments theirs as well. At the basis of the Church-idea lies the family-idea, and the norm or type of the one is largely that of the other. In this country, it is true, we have happily returned far more nearly to the primitive forms of Church

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government than is the case elsewhere, for there can be no doubt that "unquestioning submission to the *sic volo, sic jubeo* of a Bishop was never a maxim in any part of the Catholic Church, till Ultramontaniam established Papal absolutism on the ruins of the ancient constitutional system. In the Arian and other troubles, the second order of the clergy, and sometimes the faithful laity," as the authority to which I have already referred points out,¹ "had frequently to defend the Faith, not only without, but against their Bishops." "Of course," as John Henry Newman says, in his *Arians of the Fourth Century*,² "there were great and illustrious exceptions," but we, whose it is to be thankful for the heritage left to us by those wise men who determined the lines of our American conciliar and legislative system, must needs own the force of Newman's words when he reminds us that more than once in the history of the Christian Church there have been times when "the governing body came short, and when in the obstinate championship of Catholic truth, the governed rather were pre-eminent in faith, zeal, courage and constancy."³

We have, I say, great reason to be thankful that this is so — that at least in the enactment of our Canons the Laity and the Clergy are associated with the Bishops, and that, in the administration of his jurisdiction, each Diocesan Bishop has available for his needs, in especial emergencies, a Standing Committee composed of both

¹ MacColl: *Six Letters*, pp. 465-466.

² P. 454, third (Eng.) edition.

³ *Ibid.*

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Clergymen and Laymen. But our Standing Committees and our Diocesan and General Conventions are largely taken up with routine work, often of an urgent and engrossing nature, and if it were possible to invoke their aid in disciplinary matters, it would not always be easy, with due regard to other interests with which these various bodies are charged, to secure it; so that practically to obey the injunction of Jerome, that the Bishop shall do nothing without his Presbyters, becomes no easy matter. For myself, I believe that obligation to be a reciprocal one, and to be rightly qualified by the rule of St. Ignatius, that the Priests must do nothing without the Bishop; but if this be so, and especially if we are to have regard to the Thirty-third Canon of the Apostles, which rules that the Bishop is to do nothing without the will of *all his clergy*, concerning which an Anglican divine, in a recent work on the *Institutes of Canon Law*, remarks that “where a Bishop enjoins anything that is of a dubious character, unsupported by the *general voice of his Clergy*, he acts on lines unknown to the primitive Church,”¹ then, surely, there ought to be some provision for unreserved conference between the Bishop and the Clergy, or, if the Diocese be too large for this, then the Bishop with the Clergy of an Archdeaconry, where one accused, if such unhappily there be, of error in doctrine, or viciousness of life, may be heard, first of all, at any rate, before his brethren of the ministry;—where there may be opportunity for explanation and interrogation, where

¹ Owen : *Institutes of Canon Law*, p. 54.

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questions affecting the honor and welfare of the Church may be submitted to some other and worthier test than the often envenomed tongue of rumor, and where the often intolerable injustice of our modern trial by newspaper may be at least qualified by that fraternal candor which, if it were more largely cultivated, would heal so many differences, correct misjudgments, gently restrain unreasoning waywardness and self-will, and draw together, instead of isolating, those who, as members of one household of faith, are charged with the good conduct and the good name of one another and of the whole Body.

Of course such joint counsel and action in this, as in any other relation, must mainly depend for their efficacy upon mutual and manly confidence and consideration. But are these unattainable, and is it impossible for a Bishop and his Presbyters so to confer and act together, under the simplest and most informal provisions, that not only shall more and more intricate legislation be rendered unnecessary, but the peace and good order of the Church be enduringly promoted? For one, I do not believe it.

But to this end, finally, one thing is indispensably necessary. On a recent occasion, when some of those whom I address this morning were present, I recalled a passage from that last of the Western fathers, St. Bernard of Clairvaux, which I may venture to repeat here. "In the scheme for realizing the ideal Christian life, which was formed by St. Benedict of Monte Casino, and which became a rule for his followers in the mon-

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asteries of the West, the virtue of humility," says a recent preacher before the University of Oxford,¹ "was made the basis upon which the Christian character should be built. It had twelve forms or grades, some of them touching the holiest relations of the soul to God, and others forming mere rules of Christian etiquette for the cloister, but all of them falling within the sphere of conduct. But St. Bernard, in commenting six centuries afterwards upon this part of the Benedictine rule, sets aside almost altogether the forms which humility assumes within the sphere of conduct, and deals with it as a virtue of the intellect."

Surely, dear brethren, there is in this aspect of it a large place in our modern life for this Christian virtue of humility. Is any one of us prepared to claim for himself the gift of an infallible judgment? In the domain of theology, must not the most learned among us echo those words of the Apostle, "For we know in part, and we prophesy in part"?² Is it necessary, in order to vindicate our own learning, to maintain that the Church, whether in our fathers' day or in our own, has gone barren of all wisdom? Is not humility an attitude of the *mind* which, looking at something vaster than ourselves, recognizes our own littleness? And are not the Holy Scriptures in the exhaustless wealth of their divine revelation; is not the voice of God speaking through all the ages in the lives and teachings of the saints and doctors of His militant Body; are not the clear

¹ The Vice-Principal of St. Mary's Hall.

² 1 Cor. xiii. 9.

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testimonies of Apostles and martyrs, who counted not their lives dear unto themselves that we might possess the liberty wherewith Christ hath made us free—are not all these vaster and mightier, in the force of their witness to that truth with which we have been intrusted, than that which any single intellect among us, even the loftiest, can bring to bear upon it? It is an age of self-will in which we are living. Let us take care that the fumes of that intoxication which benumbs in men all sense of reverence, and so by a very sure law every instinct of loyalty, whether to constituted authority in the Church or in the state, do not bewilder us. There have been times when there was stern need of protest against ecclesiastical tyranny, episcopal insolence, inquisitorial dogmatism. But to say that such times are our times is to assert something which is not borne out by the facts. There may be individual instances where official action is hasty and harsh and unjust; but, in the fierce glare of modern criticism of all things, sacred as well as secular, such things, in our own communion at any rate, are so rare as to be almost phenomenal.

Our danger is of quite a different kind. It is the danger of so disparaging all rule and order, of so disesteeming the subordination of the individual to the welfare and good order of the whole, that the law itself becomes a jest, and the instinct of loyalty a vanished tradition.

May God therefore send us, both rulers and ruled, the grace of humility, and then by means of it the spirit of loyalty to God and His Church and her laws. A great opportunity, so others than

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they of our own household of faith declare to us, is to-day awaiting us. Let us not fling it away because we are too self-sufficient to improve it! And since we cannot hope to know how truly to be loyal to the cause which has been committed to us, until first of all we have learned how to be loyal to Him who is its Head, let us see in all the perplexities of the hour a call to turn back and renew our allegiance to Him whose voice kindled the cowardice of recreant Peter into courage, and whose touch from that hour on to this has been the one spell that has made men strong enough to do God's will, and, if need be, to die for God's truth. The air is full of voices bidding men into all sorts of human brotherhoods, unions, and fellowships for mutual advantage and common aggression and defence. And all the while there is one brotherhood ordained of Him who is its founder to be mightier and more enduring than all the rest. To-day as we draw near to yonder sacrament we proclaim our faith in Him who has founded it, and our fellowship in His life and love. His then be the spirit in which we serve His Church, that so, "the whole body fitly joined together and compacted by that which every joint supplieth, may increase, unto the edifying of itself in love, and thus grow up into Him in all things, which is the Head, even Christ."¹

¹ Eph. iv. 15, 16.

THE OFFICES OF WARDEN
AND VESTRYMAN

TRIENNIAL CHARGE
DELIVERED TO THE CLERGY AND
LAITY OF THE DIOCESE OF NEW
YORK SEPTEMBER 24, 1890

THE OFFICES OF WARDEN AND VESTRYMAN

Brethren of the Clergy and Laity :

IT is deemed proper," is the language of the IXth Section of Canon 15 of Title I of the Digest of our General Canons, "that every Bishop of this Church shall deliver, at least once in three years, a charge to the Clergy of his Diocese, unless prevented by reasonable cause." I have never been able to secure from my seniors in the episcopal office a definition in this connection of the phrase, "a reasonable cause." But while the unceasing pressure of administrative and executive work may not unjustly be regarded as one of them, it can not wholly excuse the Ordinary from at least an approximation to compliance with a requirement which so obviously rests upon the graver obligations of his consecration vows.

And this the more when one aspect of our common work demands especial consideration, and when it is one which, so far as I know, has not thus far formed the subject of episcopal charges. These, as a rule, are apt to deal with the office and duties of the ministry, with questions of doctrine or polity, or with the relations of the Church, and more especially her clergy, to the manifold prob-

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lems which challenge the priesthood, and confront the modern pulpit.

But the clergy are but a part of the Church Militant, and their duties, or any most exhaustive definitions of them, do not comprehend those other obligations, no less real and definite, which rest, not upon the clergy, but the laity. From one point of view there is indeed much to be noted in this connection which is of equal import and encouragement. In forms largely unknown, it is true, to our fathers, and unrecognizable, if indeed they existed at all, in earlier ages of the Church, the laity of our time have illustrated an activity and discovered a capacity for manifold and most efficient service which has in it the largest promise for the Church's future. Laymen and laywomen, bound by no special vows or obligations to serve the Church and set forward her endeavors for Christ, have, nevertheless, with a ready and self-sacrificing devotion which is worthy of the highest praise, attempted and accomplished some of the best work which the Church in any period of her existence has done. A review of the way in which these long-neglected aptitudes have been called into play, and have achieved their aims, would be one of the most interesting and inspiring chapters in ecclesiastical history.

But I may not attempt it here, nor, indeed, is it with that aspect of the relation of the laity to the Church's life and work that I am now especially concerned. There is a feature of the Church as an organized entity which is peculiar to the Anglican Communion, and which, in our own

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ecclesiastical history, has borne, as it always must bear, a very important part in the progress and upbuilding of parishes, and through these the strengthening and enlargement of the Kingdom of Christ. It is true that the importance of this feature of our organization has come to be widely under-estimated, and that singularly enough not alone by those who are disposed to be jealous of its powers, but by those, also, who are clothed with these powers; and yet I think that it must upon a little reflection be plain to every candid mind that the vestry of a parish has as integral, and in many ways as potential, a part in determining its policy and in promoting its welfare as any other, whether bishop, priest, or deacon, who is concerned in the life of the parish, and that the definition therefore of its powers, and above all the recognition of its responsibilities, is as important a matter as almost any other with which you and I in this relation have to concern ourselves.

I propose, therefore, to speak to you this morning of the "Offices of Warden and Vestryman," of their dignity, their duties, and their opportunities, and of the relation of these to that larger life of the Church of which our parochial system is a part.

The first and freshest days of the Church illustrate the early recognition of the principle of a division of labor; and their history, if honestly dealt with, dismisses at once and forever the pretence that the government of the Church and the administration of its affairs were originally vested in any particular caste, or class, or order, to the

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exclusion of any and all others. The late learned Bishop of Edinburgh, Dr. Cotterill, dear to some of us here who remember gratefully his inspiring visit to our American Church, has in his admirable work, *The Genesis of the Church*,¹ drawn an interesting analogy between the constitution of the ancient *Agora*, as described in Homer, and the development of the Church's organized life in Apostolic times; and having in mind the Council of the Apostles and brethren as described in the XVth chapter of the book of the Acts, has pointed out, as Mr. Gladstone has also shown in his *Juventus Mundi*,² how, as in the primitive *Agora*, there was the acclamation of the people as well as the decision of the nobles, so in the very first of the Church's General Councils there was the expressed concurrence of the laity as well as the judgment of the Apostles and presbyters, so that when a decision was reached it was the "joint decision of the Apostles and presbyters and of the whole Church."³

In such a fact we have the germ of the whole principle, that under due authority, and in accordance with the primitive example, the laity were to have a definite place and part in the determination of the Church's policy and in the discharge of her various functions for the guardianship of her own interests and the extension of her work among men.

It is true that as time went on this recognition of the place of the lay element in the Church's life

¹ W. Blackwood & Sons, Edinburgh and London, 1872.

² See chap. xi. on the Polity of the Homeric Age.

³ *The Genesis of the Church*, pp. 378-81.

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and work grew less and less distinct, until it may be said to have well-nigh disappeared altogether. The usurpation of ecclesiastical power which illustrated itself preëminently and most insolently in the unscriptural and unapostolic claims of the Bishop of Rome, may be said, so far as the rest of the clergy of whatever order and degree were concerned, to have illustrated itself all along the whole line, until the time came when, alike from the councils of the Church and the conduct of her affairs, the laity were wholly excluded. And yet it is interesting to note that one of those offices of which more particularly I am now to speak, and which, with the other, most of us are wont to associate with no earlier date in ecclesiastical history than the Reformation period, — I mean the office of Warden, in the sense of a person charged with certain temporalities in connection with due provision for the worship of the Church, — it is interesting, I say, to note that this office dates, as shown by very eminent authority, from the latter part of the Middle Ages,¹ while Synodsmen, or as the name afterward came to be corrupted, “Sidesmen,” are of much more ancient date, being derived from the custom observed at Episcopal Synods of calling upon certain grave laymen of the diocese to report on oath to the bishop as to its moral condition.²

And herein we have a most valuable contribution towards determining one of those questions which I have already raised in connection with the

¹ See Ayliffe's *Parergon*, p. 516.

² See the *Law of the Church*, under Church Warden.

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matter of a just definition of the offices of warden and vestryman. In other words, the office of warden, and in a lesser degree the office of vestryman, since under our Canons the vestryman in the absence or failure of the warden may justly be called upon to perform his duties, are not alone purely secular offices, but offices involving obligations no less of a much higher class and of most serious import. And all this comes out more clearly just in proportion as we trace more carefully what I may call the evolution of these offices. When the time came that in the good providence of God the various disabilities of the laity in connection with the administration of the affairs of the Church were removed, the old post-mediæval office of warden, as a guardian or custodian of certain sacred things, passed over from the nomination of the clergy into an election by the people. These were assembled annually, the inhabitants of each parish in its vestry, and so the annual meeting of the people constituted its vestry, the body taking its name from the place in which originally it had been wont to meet, and this meeting chose ordinarily the two wardens. I may not tarry here to trace in detail the further evolution by which, in the terms of the English law, what was termed the Select Vestry came into existence further than to remark that the subdivision of parishes, and the greater convenience of a smaller body for the purposes of ordinary administration, led to the enactment of a statute providing for the appointment, annually, of wardens, and a limited number of vestrymen, with power to act for the larger vestry, or,

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in other words, the parishioners. This statute belongs to the reign of Queen Anne, and may be said to have been the norm on which our earlier ecclesiastical legislation formed itself. It was subsequently somewhat modified in its operation by an act adopted in the year A.D. 1831, popularly called, from its author, the *Hobhouse Act*,¹ in which it is especially noteworthy that the provision for securing rotation in the office of vestrymen, a conspicuous feature in the admirable Canon already reported to this Convention by its able committee on the amendment of the Act for the Incorporation of Churches, is included. And thus our law, so far as its definitions go, practically runs parallel with that of our mother Church of England.

So far, I say, as its definitions go. But on turning to the Canons of the Church of England, on the subject of the office and functions of wardens and vestrymen, we find that, whereas the definition of those powers in those Canons is in many respects full and precise, in our own it is most scanty and meagre. There is, as I have elsewhere had occasion to show,² an explanation to be found for this in the circumstances under which the independent existence of our branch of the Anglican Communion as a national Church began. The English Canons, as I shall presently have occasion to point out, made in some particulars no slight demands upon those who were to

¹ 112 William R. 4, c. 60.

² See address delivered in the Chapel of Lambeth Palace, Feb. 4, 1887, on the occasion of the one hundredth anniversary of the consecration of the first Bishop of New York.

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bear office as wardens and vestrymen, while, on the other hand, the close of the last century and the beginning of this was a particularly unfavorable time to look for the realization of any very high ideal, whether of personal or official service in the Church. "If you see a clergyman of my time of life," said the Rev. Sydney Smith to a lay contemporary, "you may be tolerably sure that you see a bad clergyman," and the statement was only too painfully applicable to what has, with a pungent felicity, been called the Georgian period of the Church's life on both sides of the Atlantic. As a consequence it was antecedently improbable that our earlier legislation should demand of wardens and vestrymen anything beyond the baldest discharge of certain purely secular functions, and, in fact, they did not.

But at this point it is to be borne in mind that our own Church has consistently affirmed one principle in regard to the laws and usages of our mother, the Church of England, that principle so admirably stated by one never to be named in this convention without sentiments of affectionate veneration for his memory—I mean the late Judge Hoffman. Says that eminent authority in matters of ecclesiastical law, speaking of our colonial Church: "The law which prevailed in the Church of England formed the law for the members of that Church in every colony of England. They who were members of that Church brought with them, and [when] they joined it in a colony adopted, the doctrine and discipline of the English Church.

¹ Hoffman : *Ritual Law of the Church*, pp. 35, 36.

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“We do not mean,” he adds, “that such Church is an Establishment, with the Statutes of Uniformity as relieved by the Statutes of Toleration, governed in the colonies. But our proposition is that all the members of the Church of England in the colonies were controlled by the [ritual] law of the Church of England, except in cases when it was plainly inapplicable.”

It may be urged, indeed, that the action of this Church, as referred to in the preface of its Book of Common Prayer, changes all this, and that as an autonomous body it had and has no concern with any ecclesiastical legislation which may have been enacted by another Church, whether we choose to describe her as a sister or a mother Church. But I think that, quite apart from graver and more fundamental considerations which have to do with that law of “historical continuity” of which we have lately heard so much, there is another testimony to which in this connection reference may not inappropriately be made. In the General Convention of the year A.D. 1814, the House of Bishops and the House of Deputies united in the following declaration: “It having been credibly stated to the House of Bishops that on questions in reference to property devised before the Revolution to congregations belonging to the Church of England, and to uses connected with the same, some doubts have been entertained in regard to the body to which the two names have been applied, the House thinks it expedient to make the Declaration,—That the Protestant Episcopal Church is the same body heretofore known in these

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States by the name of the Church of England, the change of name, although not of religious principle, in doctrine or in worship or in discipline, being induced by a characteristic in the Church of England supposing the independence of Christian Churches under the different sovereignties to which their allegiance in civil concerns belongs. But that when the severance alluded to took place, and ever since, she conceived herself as professing and acting upon the principles of the Church of England, is evident from the organization of our Conventions, and from their subsequent proceedings.”¹

In referring to this Declaration, I am not unmindful of the familiar challenge to which such Declarations have been subjected, and I recognize, unreservedly, that they have no canonical authority. But if not of force as law, they are certainly of use as interpreters of law, and if not in the highest sense, they must yet be regarded as in some sense the godly judgment of the fathers of the Church, reinforced by the concurrence of the laity as expressed through their Deputies in General Convention assembled. And so it would seem as if in asking what are the duties and responsibilities of wardens and vestries we have abundant warrant for turning to the Canons of the Church of England as in force during the pre-revolutionary period, and as no less, it may be remarked by the way, in force in that branch of the Church Catholic to-day, for such light as may enable us to answer the question.

¹ *Journal of the General Convention of 1814*, p. 431, Perry's reprint.

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That light is not wanting. On the contrary, no one can review the canons of that venerable Communion to which we owe so much, so far as those canons relate to the obligations of wardens and vestrymen, without recognizing that they lift these offices to a far higher level of dignity and responsibility than we are ordinarily wont to associate with them, and that they were intended to carry with them various and manifold opportunities for promoting the best good of the Church and enlarging the circle of her influence.

The limits of this hour forbid my undertaking to show this in detail. But a careful examination of these ancient canons of the offices and functions of wardens and vestrymen reveal the fact that they cover three departments of service relating to their duties:

(*a*) As custodians of property: (*b*) As guardians of public worship: (*c*) As witnesses and exemplars of faith and conduct.

(*a*) The first of these departments of service is, at any rate theoretically, recognized among ourselves. It is sufficiently understood, and I am glad to bear witness that ordinarily it is cheerfully acknowledged, that the wardens and vestry may justly be looked to for such ordinary vigilance in regard to the property of the Church as is involved in keeping the church edifice in decent repair, in duly attending to the matters of insurance, the collection of pew-rents and the like, and in such provision as may be necessary for the comfort and decorum of public worship. But I could wish that, even in these particulars, the law and

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usage of our fathers prevailed among ourselves, and that at a stated time, at least once a year, the wardens or a committee of the vestry might meet the bishop, or an archdeacon acting for him, if not for a perambulation of the parish, at least for such an examination of the church edifice, the parish school, and the rectory as shall assist in securing a due attention from those by whom it is owed to the property held in trust by the vestry for the use and benefit of the Church; and am I over-critical on this point if I say that it has sometimes been my lot year after year to take note of minor neglects in this regard — a stained wall, a broken window, a shabby and neglected carpet, which have been in unpleasant contrast with the smartness and costliness within the same parochial limits of the adornments of private houses? It may be said that these are not times when the attention of the laity needs to be directed to matters of ecclesiastical adornment, and that there are those, both among clergy and laity, who may be abundantly trusted for adequate care and expenditure in that direction. I am not now, however, pleading for ornamentation, but for wholeness, cleanliness, reverence. A discolored wall, a broken railing, neglected fences and approaches, these tell a story of love grown cold to every passer-by more eloquent than any words. I am sincerely grateful for the guilds and societies that have in many of these particulars come to the assistance of the clergy, but there can be no doubt as to where the first responsibility for such matters actually rests, and I hope that it will be cordially

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recognized. Of course I am not unmindful that one cannot make bricks without straw, and that where there are scanty means and a small and feeble flock it is not always easy to provide for even the bare necessities of public worship. But even in such cases the work is too often left to the clergy, and I confess that one of the gravest dangers of our Church and day seems to be that, in this particular, duties of oversight, duties of thrift and forecast, the raising of money, above all the giving of personal time and service in purely secular things, are left to those of whom, though of another order, it was said in the beginning that it was "not meet that they should leave the Word of God and serve tables."¹ In the magnificent minster at Ely, nothing is more impressive nor resplendent than the superb decoration in color of the ceiling, and nothing it would seem ought to make the heart of a devout lay man thrill with more grateful pride than to learn that all this costly and beautiful work was the gift of one of his own order, the late Mr. Gambier Parry, and, what just here is much more to the point, was done with his own hand. In a generation when, if we have found it convenient to dismiss the doctrine of a Vicarious Atonement from our theology, we have managed to enthrone the practice of a vicarious service over a good deal of our daily life—when, in other words, we are planning and arranging how we can do as little as possible ourselves and hire machinery or a clerk or a deputy of some sort to do it for us, it is much to be

¹ Acts, vi. 2.

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desired that the Church, the building, its surroundings, its belongings little and great might have something more of the personal care and attention of those to whom its custody and preservation are formally and officially committed.

And in this connection it is proper that I should allude to a kindred subject of a somewhat more delicate nature, but concerning which the time, I am persuaded, has come to speak with considerable explicitness. The care of the temporalities of a parish includes the care and administration of its finances, however much these may be delegated to the hands of a treasurer or left to enjoy the often scanty and irregular attention of the minister. In this domain there is not, or ought not to be, any more than in the conduct of the affairs of a bank or trust company, any room for action influenced by sentiment, nor should any slackness or carelessness be tolerated or excused on the ground of what may be supposed to be due to courtesy to an officer or tenderness to the feelings of an individual. No clergyman or layman ought ever to consent, under any circumstances whatever, to touch, or to become in any wise responsible for, the handling of money whose source and application he cannot show, if the need to do so shall arise, to the satisfaction of any reasonable and right-minded person. I affirm this as an axiom in ecclesiastical morals, and in doing so I do not at all forget the rights which are reserved to the Priest in the administration of the Communion alms, though I must own that, even under such circumstances, a clergyman may well beware of

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the snare of "confidential funds." But leaving this exception aside, the general rule is one which I am persuaded is as widely applicable as it is widely disregarded. In the last General Convention I introduced a proposed enactment on this subject, as an addition to § III of Canon 15 of Title I, which ran as follows:

"The amount of other offerings received in connection with any service in any church or chapel shall be ascertained by the wardens, or two vestrymen, or two other persons appointed by the rector and wardens for that purpose, and the amount of the same shall, without delay, be entered in a book kept for such record, and certified to, in each case, by the two persons so appointed."

The object of such a provision ought to be plain to everyone who hears it. It enables any one who is charged with the trusteeship of money to be used for Church purposes to exhibit such a record as leaves no room for the evil effects of carelessness on the one hand or of malevolence on the other; and it illustrates a careful scrupulousness in matters wherein the absence of such scrupulousness has been, though happily rarely, the occasion of painful scandals or misrepresentations. It is perhaps a misfortune, though I am not so sure of that, that the subjects of a spiritual kingdom should have to do, even in connection with the maintenance of the most sacred offices of religion, with transactions of a pecuniary or commercial character; but since it must be so, surely the Church's buying and selling, her hiring and leasing, her ingatherings and her outgoings of this

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nature, ought all to be conducted upon a plane not only above reproach, but above any just criticism. And in this connection ought I to refrain from saying that the just and honorable obligations of a vestry to him who ministers in holy things ought to be recognized and discharged with careful promptness and with chivalric honesty, unbiased by personal likes or dislikes, and uninfluenced by disappointed expectations? The cruel policy known as "starving out a rector" is, I am thankful to believe, most rare among us; but it is a policy which, in view of other modes provided for the relief of a disaffected people, no possible circumstances can justify or excuse. Here as elsewhere the duties of wardens and vestrymen in their stewardship of the temporalities of a parish are twofold, being not alone to the constituency by whom they have been chosen, but also to that minister of Christ in loyal subordination to whom they are called upon to discharge the duties of their office.

Before leaving this branch of the subject, I desire to add a word as to the duty of wardens and vestrymen in regard to the adornment and enrichment of the church edifice. This is an age of memorials, and much of the furnishings and appurtenances of our holy places has to do with a beautiful sentiment which we may wisely cherish and indulge. I would that its forms and modes of expression were always equally beautiful; but it must be owned that, not unfrequently, a very crude art and a very meretricious taste finds its way within the sanctuary rails, glares upon us from

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some brazen anomaly in pulpit or lectern, gleams with colors not at all "richly dight" through chancel and clear story windows, and in many ways reminds us that in sacred as in secular art the best intention and the worst achievement may come very close together. It ought to be distinctly recognized that no erection should be permitted in any consecrated building the design of which has not been submitted to, and approved by, the rector, wardens, and vestry, acting in vestry meeting, and under competent professional advice; and it ought further to be borne in mind that such action ought not to be unduly biased by weakly amiable considerations having in view the mere gratification of individual feeling. The whole is greater than any part, and a church edifice should be, in its every aspect and detail, an education in all that is best, most fair, most real, and most meet.

(b) But the churchwardens more particularly, and the vestry as sharing with them similar responsibilities, are also guardians of public worship. Under those canonical provisions to which I have already referred, it is made the duty of the wardens to suppress all light and unseemly behavior during Divine Service, and if need be to remove those who are guilty of it, and to aid in enforcing such other decent compliance with the usages of public worship as the canons of the Church prescribe. Of these the 18th Canon is the most important, and in an age not given to reverence it is well to recall those precise and comprehensive requirements which have had no small share in educating our brethren of the Anglican Communion

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in a reverent behavior in God's house, only too rare among ourselves. "No man," says the canon, "shall cover his head in the time of Divine Service," and "all manner of persons then present shall severally kneel upon their knees when the General Confession, Litany, and other prayers are read, and shall stand at the saying of the Belief according to the rules in that behalf prescribed in the Book of Common Prayer, and likewise, when in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it has been accustomed, testifying by their outward gestures their inward humility, Christian resolution and due acknowledgment that the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the world. . . . And none, either man, woman or child, of what calling soever, shall be otherwise at such times busied in the Church than in quiet attendance to hear, mark and understand that which is read, preached or ministered, saying in their due places audibly" such parts of the service as are appointed to be said by the people. "Neither shall they disturb the service or sermon by walking, or talking, or in any other way." The quaint prescriptions have verily a sound of a by-gone age, and of a discipline long ago fallen into large disuse. But it were well if, at least in those who bear office in the Church, they could find consistent illustrations among ourselves, and if not by precept and official enforcement, at least by example, they could be commended to our too often listless and irreverent congregations.

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A still further requirement of the wardens and vestry, as guardians of public worship, is the duty, especially in the absence of the rector, of protecting the sanctuary and the pulpit from the profanation of unworthy and unauthorized ministers. The 52d Canon of 1603, whose provisions are partially reenacted in our own Canon 14 of Title I of the Digest, requires that "in order that the bishop may understand what sermons are made in his diocese and who presume to [minister or] preach without a licence, wardens and sidesmen shall see that the names of the [ministers] preachers which come to their church from any other place be noted in a book, wherein such person shall subscribe his name, the day when he officiated, and the name of the bishop of whom he had licence to preach." In any case, I think it must be owned that such a rule would be a wise one, but in a diocese which contains the largest port of entry on this continent, and which gathers the flotsam and jetsam, the waifs and strays, of the whole ecclesiastical world, I greatly wish it might be made imperative. And in this connection as, on other occasions, I have appealed to the clergy, so I would now invoke the vigilance and coöperation of my brethren of the laity to see to it that none of them who are wardens or vestrymen, and who may be temporarily charged with arrangements for the Church's services, are timid or careless in a matter in which their vigilance is never a presumptuous interference, but simply a part of their bounden duty. You, with us, dear brethren, are charged by the Apostle to watch for the purity

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and good order of the Church, and those who are office-bearers within her fold may not disown their obligations.

(c) And this brings me naturally and finally to speak of those of the laity who bear office in the Church as witnesses and exemplars of faith and conduct. In an opinion of Lord Stowell's, quoted in Lee's Reports,¹ he says: "I conceive their duties" (he is speaking of churchwardens) "were originally confined to the care of the ecclesiastical property of the parish, over which they exercise a discretionary power for certain purposes. In all other respects it is an office of observation and complaint." If one were disposed to be cynical, it might be said that, so far as the rector and the sexton and the choir are concerned, the average warden is not always slow to exercise his "office of complaint" and to supplement his lack of personal service by criticism or fault-finding with regard to that of others. But, in fact, the function which Lord Stowell had in mind was a most important one, being none other than that which was anciently required of churchwardens as guardians, with the parish-priest, of the purity and good order of the flock. With this view the 116th of the Canons to which I refer makes it the duty of the wardens at the time of the annual visitation to present to the bishop or his representative any one who is an evil liver or a breaker of the laws of the Church, "that enquiry may be made thereinto," and, says a high authority, "they are guilty of a breach of their oath whenever they omit it."²

¹ Reports, 129.

² Prideaux's Guide, p. 436.

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With us, as I need not remind you, neither vestrymen nor churchwardens take any oath of office, and the requirements thus referred to have long fallen into disuse even in our mother Church; but, as before, I think it of service to turn back to them and to recall a day when the conception of official duty extended so much farther and so much higher than our own, and to ask the question whether after all, in their essence and spirit, they have not something very pertinent to say to us? For what is the essential thing here but that the care and guardianship of the flock is not the exclusive charge of the ministry? No man in the household of the Church "liveth to himself or dieth to himself. Bear ye one another's burdens," for "ye are members one of another." Over and over again there rings through all the story of that first building time of the Christian Church the clear cry "for ye are builded together in Christ Jesus"; and in answer to the selfish challenge of the unbrotherly Cain, "Am I my brother's keeper?" comes the answer of the Gospel written in the blood of its Founder, "Yes, you are! and I am here in the world, in the Word and Sacraments of My Church, that you may never forget it!" Now, then, take this great and glorious truth and put it beside the life of the average parish anywhere in all the world. Here is a lad nurtured in the Sunday-school, singing in the choir, hastening daily to that dangerous borderland between the age of pupilage and the era of independent responsibility. He has found his way or been led by another into evil company, or his wayward nature has led

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him to begin a course of deception and dishonesty. His pastor and his parents equally are kept in careful ignorance of all this, but you know it, my brother, you warden, you vestryman, and what have you done about it? Have you ever said a word of affectionate warning to such an one yourself, or if you are too shy or too timid for that, have you ever dropped a hint—not a scandal-breeding and treacherous hint, but a friendly word of suggestion in some ear that you know is hearkening with affectionate interest for everything that concerns that young life? There are multitudes of men to-day, hardened in sin and sunk in vice, whose cold hostility to the ministrations of the religion of their fathers is due, quite as much as anything, to this, that at some supreme moment of their lives when they took the wrong turn, and—never turned again: they can now say, “No man cared for my soul, no manly or brotherly word ever held me back, no outstretched hand ever strove to stay my wayward feet. There were men, and some of them young men little older than myself, but wiser, more experienced, and more trusted. Their friendship might have saved me: I do not say that it would, but at any rate I never had it.” Men and brethren, the terrible element in such a cry as that is that it is but the prophecy of one that we may one day hear in tones that may haunt our ears as long as memory shall last; and if at this point any one objects that all this is alien to that for which those offices of which I have been treating now exist, no matter for what, originally, they were created, then my answer is

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that it ought not to be alien, and that, as a matter of fact, it can never be made, to any reflecting mind, to appear so. We may say as much as we please that a vestryman or a warden is a purely secular personage chosen for secular purposes. We may as well face the fact that, by every ordinary observer, they are taken as representative personages, standing somehow, whether we or they choose to admit it or no, as exemplars and illustrations of that divine thing which we call the Church of God in the world. The exigencies of a new community, the scanty numbers of some little flock, or some other perfectly valid reason may make it necessary that the corporation of a parish should include persons who are not communicants of the Church; but I cannot understand how this relaxation should ever extend to unbaptized persons, nor can I comprehend how any one can hold such an office without recognizing its claim upon him for such exemplary living, such blameless manners, such sincere and willing service for the good of others, as even Pagan religions have been wont to exact from those who built their temples or guarded their treasures. Far better would it be in those cases where the customary number of vestrymen is so large as to make it all but impossible to find persons of suitable character and conduct to fill the office, that such parishes should take advantage of the wise provision of the statute which authorizes the reduction of their number, and be content with five or even three such officers, "all good men and true."

It will thus be seen, my dear brethren, that the

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relation of a warden and a vestryman, viewed in the light of its origin and history, is a fourfold relation, first to the minister, second to the congregation, third to the Ordinary, and fourth to the community.

1. I should be sorry if it should be supposed that I did not entertain a sincere sympathy for those who have experience of the burdens and embarrassments of their office in any and all these relations, but I presume that if I should approach them in some moment of candor I should find that they regarded themselves especially entitled to such sympathy because of the perplexities and difficulties of the task. "I have broken in some dozen young rectors," said a venerable warden in my hearing, once, speaking of the reverend clergy as if they had been colts, "but the last one broke me." It was a homely and rustic figure, but it did not, I apprehend, speak alone the experience of the rustic mind. There is an inevitable friction which, under our vagrant system—or want of system—of pastorates, must be perpetually repeated, which has cost the Church more peace and progress, and brought what ought to be a most beautiful relation to oftener disaster and sorrowful ending, than I would care to estimate. Youth, inexperience, a cloistered pedantry and self-confidence on the one hand, and an elderly but after all very circumscribed wisdom on the other,—beginning in a tactless dogmatism, and a very disproportionate assertion of authority in the one case, and in a somewhat discouraged and it may be rather cynical watchfulness for the inevitable

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blunders of youth in the other,—these, like two vessels lashed together in a storm, have abraded each other's feelings, hardened each other's prejudices, and issued too often in an armed neutrality which was not slow to irritate on the one side or to be obstructive on the other, both alike forgetful, alas, all the while, Whose they were and Whom they professed to serve.

I have on more than one occasion spoken plainly enough to my brethren who were about to be admitted to Holy Orders on this subject of their relation to their brethren of the laity who were office-bearers in the Church, and I must now be equally candid with those whom more especially I address to-day. If I were asked for three rules to govern one who holds office as warden or vestryman under any rector or minister, they would be—

Do not expect too much at first.

Cultivate kindly relations at whatever cost.

Be loyal.

The ministry has its treasure in earthen vessels, and its success in bringing that treasure forth is dependent, in a large proportion of cases, on the sympathy and encouragement that evokes it. But there is no one in Holy Orders whose gifts are so modest and whose aptitudes are so meagre that you and I, by judicious coöperation and by kindly encouragement, cannot make them greater. There are parishes in this diocese where it is a perpetual delight and refreshment to me to linger, because there is in them what I cannot better describe than a family feeling—the burdens and the triumphs,

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the discouragements and the aspirations, all shared in common, and love gilding the whole with a radiance forever supremely its own. Instances of maladjustment there will be—the right man in the wrong place, and alas! unfitness, and even unworthiness, sometimes; but even then a manly and brotherly tenderness can soften the inevitable wound, prudence and charity can cultivate a discreet reserve, equity can be kept from passing over into cruelty and Christ be not wounded in the house of His friends.

And, on the other hand, where the pastoral relation is one of mutual confidence and regard, it is possible for those whose act has mainly created that relation, and who, next to the rector, are the official representatives of the parish, almost indefinitely to multiply a minister's efficiency. Without flattery or affectation of partisanship, often a more evil thing in its effects in a parish than open hostility, a layman officially related to his rector may continually make him sensible how the cause of Christ and His Church is with both of them a common cause, and how sincerely the one, with the other, desires its truest prosperity. How many vestrymen, I wonder, are in Church on Sunday afternoons? How many ever visit the Sunday-school? How many in a country parish, if they cannot give their means, give a day's work to the church or the rectory? These are extremely homely questions, it may be objected, even in such a connection as this, but indeed, dear brethren, unless I am to leave the whole matter up in the air, they belong to the class of questions which

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I am constrained to ask, and which you may well try, at least, to answer.

2. But the offices of warden and vestryman involve a relation not only to the minister, but also to the congregation or parish. The modern parish is a much more complex organism than those of the olden time, even as our modern civilization has brought to the Church a great many tasks and problems which to our fathers were largely unknown. It is in vain that we attempt to evade them. An age without inherited reverence, hating shams and pretenders, turns from the New Testament to the tragedy of human life, and asks of the Church of God, "What are you doing to ameliorate it?" And what, indeed, are we doing, and how much of what we might be doing if what ought to be the work of all were not left, largely, if not wholly, alike to the initiative and the activities of the clergy? I do not forget the noble increment of strength which of late has come to us in this diocese, especially from our younger laity, notably in many of our leading parishes. But it is significant that this is largely the service of those who do not bear office in the Church, and that they who do are not always even accurately informed of the good work which is done among them. In visiting the mission chapels of this city I have often been pained to observe the universal absence of those, except the rector and the assistant minister, who are chiefly concerned in supporting them, and I do not wonder that my brethren of the clergy find the maintenance of such work difficult and discouraging, if they are

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unable to interest even those who with themselves are officially responsible for it.

If an office brings honor, those who hold it ought to be glad to remember that it brings also responsibility, and that honorable rank cannot be dissociated from honorable obligation.

And for the discharge of this, even where opportunities for personal service are wanting, there are yet abundant occasions. A consistent example during Divine Service and elsewhere, a habit of speech which is at once loyal and hopeful, and wisely reticent, these are things whereby a single layman may do much to bind together and build up a parish, and to strengthen the hands of him who is charged with the ministry of holy things. In the old days, as in some of our dioceses still, there was a rector's warden and a people's warden, and, in the highest sense, every officer in a parish ought to have an eye to both parties to whom he is related, and, in looking toward the people, one quick to see opportunities for good, and a hand quick to seize them.

3. But again, under the provisions of our own canons, as you are aware, vestries, and especially wardens, sustain important relations to the Ordinary. As his assent, with that of the Standing Committee, is required to acts of a vestry in various stages of the history of a parish from the first steps of its organization, all the way along, in the matter of the administration or disposition of its property, so it is provided that action concerning rector or other minister in vacating a cure, and of a vestry in filling it, shall be communicated,

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so soon as may be, to the bishop. The obligations involved in these canonical provisions may of course be discharged in a purely formal way, and no more than this may technically be exacted. But I should be glad if, in differences or disagreements between pastor and people, in action determining, *e. g.*, the migratory policy of a parish, and especially in the matter of the calling of a minister, it might be borne in mind that something more than this may not only be conceded without the smallest sacrifice of such individual independence of action as is already secured under the law, but also to the mutual advantage of all parties concerned. A bishop is not unfrequently reproached for a policy in a parish or the presence in a cure of one of whose translation to it he has had no smallest knowledge, until the whole transaction is a thing accomplished. The case, let us say, is simply one of maladjustment, of excellent gifts and an excellent purpose in the wrong place. It is a case, and there are a great many of them, where an impartial and adequately informed person could, beforehand, have forecast precisely the result in dissonance, mutual irritation, and ultimate explosion and disaster which inevitably come to pass. Without any preternatural wisdom or penetration, the bishop happens to be in a position where he is adequately informed, and if he were under ever so strong a personal or ecclesiastical bias, it is perhaps worth while to remember that he can hardly be so stupid, as well as wrong-headed, as to desire, or counsel, action which would issue in a disappointment and a failure sure to react largely upon

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himself. In plainest English, I should be grateful, in the interests (putting it if you please, for a moment, upon the lowest conceivable grounds in such a connection) of the general peace and prosperity of the diocese, if vestries, when taking action in the matter of the choice of one who is to minister among them, might make it a habit simply to afford the Ordinary an opportunity, for the sake of their own more intelligent action, of placing at their disposition such sufficiently authenticated information, with its sources if need be, as shall aid them in taking that action.

This, I hope it will be owned, is a sufficiently modest suggestion, and I trust I may be permitted to say that I shall be much encouraged if it may, in connection with questions of kindred importance, be borne in mind. I am keenly sensible, and I should be strangely indifferent if I did not gratefully acknowledge it, to a generous and considerate purpose on the part of the clergy and the laity to spare me needless burdens, and to soften as they may the pain and sorrow of those which every bishop is called upon to bear. But such an one must be willing to be, in this as in all other things, the servant of his brethren, and his service will be easier not harder, very often, if he is helped by a confidence which is given rather when it may be, than merely and only when it must be. If in the Church we are anything at all to one another, we are parts of one living and loving whole, in which nothing that is vital to any one of us can be indifferent, whether his responsibilities be larger or smaller, to any other.

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4. And this brings me naturally to speak in conclusion of the relations of wardens and vestrymen and their consequent responsibilities to the community. Let me make haste to say that I use that last word, for want of a better, in a double sense. The community with which, first of all, any one of us who, as a layman, bears office in the Church is concerned, is that community or communion which is the Church, first the parish and then the larger whole of which the parishes are a part, and so on till we touch the circumference of the "One Catholic and Apostolic Church" in which, in the symbol of Nicæa, we continually affirm our faith.

It is, of course, easy enough, as I have already implied, to insist, if one chooses to, that those of the laity who in Easter-week are chosen to a certain secular and fiduciary responsibility, can rightly be looked to for no more, to say that a vestryman is not an elder, or presbyter, and not even a sub-deacon; but there remains the fact of such an one's representative character, as commonly understood and accepted, wherever the parish exists. I think that by those who are the objects of this prevailing estimate it ought to be frankly and cordially accepted, and its obligations, as far as may be, cordially discharged. If one be an officer in a parish in communities where, as in many of ours, a knowledge of the Church is largely absent, and an ignorant and embittered prejudice largely present, it may justly be expected of him that he shall inform himself as to the Church's position and claims, and have a reason to give as to things

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that, in multitudes of cases, are only stumbling-blocks so long as they are misunderstood, and that have come to be, in time, a part of a most precious heritage to those by whom once they were scorned and reviled. There never was a time when such information, within the reach as it is of any busy man, in a score of admirable manuals and historical compendia, would have found such a welcome as it is finding to-day. Prejudices have decayed, culture has spread and widened, the instinct of worship has wakened out of its long Puritan slumber, and the times are ripe as never before for that educational work of the Church which, mother of the English Bible and of the Book of Common Prayer as she is, none in all the world is so well equipped to do in this land as she. My brethren of the laity, who are wardens and vestrymen in our several parishes, may we not look to you for help and coöperation in this matter? The encounters of daily intercourse, the inquiries of the uninformed, the misrepresentations of the misinformed, offer, first in the parish and then in the larger community which is outside of it, opportunities which, often, no one else can so effectually improve as you.

But while such an one is making the most of his opportunities in the parish and in the office and the shop, he may not forget the relations of the former and of himself to that larger unit which is the diocese. I have already spoken in other connections of the dangers of parochialism, and I am greatly cheered by the evidences among us of the awakening of a nobler spirit. But the more

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selfish instincts of human nature are not readily overcome, and nothing is easier than to lose sight of a larger and more distant object by the process which persistently holds a smaller one much closer to the eye. Let us not, however, mistake its fruits. They can only be waste and feebleness, and, ultimately and inevitably, failure. And so I hope that in those larger undertakings, whatever they may be, whether in city or country, which are missionary or diocesan undertakings, we may find in the laity who are officers in our several parishes a reversal of that too prevalent policy that all extra-parochial interests are mistaken interests, and that a parish, while like that most useful institution, a modern locomotive, in that it consumes its own smoke, ought to be most unlike it in that it consumes all its resources, and yet moves no wheels but its own. The law of highest life in this regard is one, and it is universal: teaching we learn,—giving we get,—spending we are enriched. May God lift us all, laity and clergy, to the loftier point of vision that discerns this, and may He give to our whole Church throughout the land, as, dear brethren of the clergy, you and I have reason to bless Him that He has given to us, a body of laymen who, whether in vestries or out of them, have been in many precious instances our joy and crown, and for whose loyalty and love and service we may well thank God and take courage. “The Lord bless them and keep them! The Lord make His face to shine upon them and be gracious unto them! The Lord lift up the light of His countenance upon them and give them peace!”

THE
RELATION OF THE CLERGY
TO THE FAITH AND ORDER
OF THE CHURCH

THIRD TRIENNIAL CHARGE TO THE
CONVENTION OF THE DIOCESE OF
NEW YORK, OCTOBER 1, 1891

[*Extract from the Journal: 108th Annual Convention of the Diocese of New York. Second Day, October 1, 1891.*]

“The Rev. Dr. Dix offered the following resolution:

Resolved, That two thousand copies of the Charge delivered by the Bishop of the Diocese on the opening of this Convention be printed and distributed under the direction of the Secretary.

Which was adopted unanimously.”

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Brethren of the Clergy and Laity :

THOUGH, under the provisions of the canon prescribing that duty, it is competent to the Ordinary to deliver a charge to the clergy of his diocese at his discretion, it is not usual to do so oftener than once in three years. I might well be excused, therefore, from undertaking, and you from being called on to listen to, a form of address so extended, were it not that, in the first place, such a charge is declared to be proper "at least once in three years," whereas I have thus spoken already but twice in an episcopate of eight years; and, in the second place, because it is plainly my duty to be governed by the far more important consideration of the exigency of any particular emergency in the life and work of the Church in this diocese.

Such an exigency, in my judgment, exists at present; and I shall therefore ask your attention at this time to some observations on the Relation of the Clergy to the Faith and Order of the Church.

The relation, you will observe, of the clergy.

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For the relations of the clergy and of the laity to the Church's Faith and Order are not identical. It is a very common misapprehension to suppose that they are; and out of this misapprehension, I would remark at the outset, has come a large share of the confusion which to-day exists in men's minds with regard to the whole subject.

If we are to determine what are the relations of a layman to the faith and order of the Church, it would be proper, I should suppose, to turn to the offices of baptism, confirmation, and the Holy Communion, and to the catechism. When we do so, we find that the language which defines those relations, and determines the measure of one's obligations, is of a very general character. How great is the liberty for the indulgence of what, in the phrase of the Roman obedience, are called "pious opinions," it is not my province now to attempt to define; but I presume it would not be denied, for instance, that one could not be excluded from the Holy Communion because he did not accept *ex animo* Article XVII, nor because he confounded the doctrine of the Real Presence, as this Church holds and teaches the same, with the Lutheran doctrine of Consubstantiation. Certainly, there is nothing, either in the teaching of the Church or in her silence, to encourage, on the part of the faithful laity, indifference or ignorance concerning matters of Christian doctrine or ecclesiastical order; but just as certainly she has, as had her divine Lord and Head, a large and tender charity for an imperfect or halting faith. As the witness in the world of Him who so graciously

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welcomed one who could say no more than "Lord, I believe; help Thou mine unbelief," even so to-day it is her duty to welcome, and not to repel, those who have only a feeble grasp of the primary truths of her creeds, even though they may very inadequately apprehend the significance of some of the phrases in which those truths are couched.

But the relation of the clergy to the faith and order of the Church is very different. It is much less indefinite, and, in one sense, its liberty is much more restricted. For the terms of that relation are to be learned not only from the sources to which I have just referred, but also in the more precise and specific language of the questions and answers contained in the various offices of the Ordinal. To take a single instance as illustrative of the difference between the two classes. When an adult comes to Holy Baptism he is asked, "Do you believe all the articles of the Christian Faith as contained in the Apostles' Creed?" Now if such an one, having answered "I do," as the office provides, should further be interrogated by a minister whose zeal led him to import his personal opinions into the offices of the Church, "Do you accept unreservedly and literally, as scientifically true, the Biblical account of the six days of creation?" or, "Do you not reject the doctrine of a tactual succession in the ministry as a vain superstition?" it would be entirely proper for the candidate for Holy Baptism to decline to answer questions which, under such circumstances, would be simply a bald impertinence; even as it would

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be the duty of the Ordinary promptly to call to account a priest who, under such circumstances, should most unwarrantably refuse to administer Holy Baptism.

(1) But if, on the other hand, a person who has been ordained to the diaconate, the priesthood, or the episcopate, should deny the miraculous element in the four Gospels, or the authority of Holy Scripture in matters of faith, or the respect and submission due to the godly judgment of the bishop, then the assertion by such an one of his liberty under the promises of his baptism would be entirely irrelevant; since to these promises have been added the further and more definite and specific obligations which are imposed and accepted in the office by which he has been admitted to the sacred ministry. For instance, when one is ordained to the diaconate, he makes a declaration as to his belief in the "Canonical Scriptures of the Old and New Testaments," which does not bind him to any particular theory of inspiration nor prevent him from recognizing in those books both a human and divine element, but does most assuredly bind him to accept them as "Canonical Scriptures" set forth by the authority of the Church for the edification of its people, so that while it is entirely competent to him to consider them both as a literature and part of a revelation, it is not competent to him to deal with them as if they were committed to him merely as a literature.

Again, in the case of one ordained to the priesthood, it is demanded, "Will you give your faithful diligence so to minister the doctrine and

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sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same?" An assent to this demand creates at once a new and specific obligation, not only to minister doctrine, sacraments and discipline, but also to minister them as—*i. e.*, in the same sense as that in which—"this Church hath received the same." If the sense in which this Church has received them is set forth not alone in the two creeds, but elsewhere in other offices and formularies of equal authority and obligation, then it would seem to be plain that the Church's construction of the doctrine was of equal, and equally binding, obligation on the priesthood; and that, so far as holding or teaching any other construction of them is concerned, a man who is under the obligation of a priest's ordination vow has parted with his individual discretion.

Yet again, one who is consecrated to the office of a bishop is required to take an oath of "conformity and obedience to the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America," and this engagement plainly excludes the liberty to deny or disown such doctrine, discipline, or worship in any particular. All these obligations are peculiar not to the laity but to the clergy. They belong to a separate class of vows; and they bind those who have made them in a way which is much farther-reaching and more precise than the elementary vows and conditions of ordinary Christian discipleship.

The distinction is fundamental; and if it is only

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held in mind, it ought at once and finally to dispose of a popular form of criticism and protest widely prevalent. In commenting upon discussions which have lately obtained elsewhere than within the Church, concerning the recasting of inherited formularies and confessions, it has recently been said that there are men who admit that the formularies of theology should be recast in order to bring them into closer harmony with modern life and thought, and who, nevertheless, oppose and persecute all who attempt to recast any particular formula.

But plainly the question must be, who are they who are adducing arguments against the traditional authority or the traditional order of the Church? What shall be the bounds of the liberty to be conceded to Christian scholarship and learning, outside of the ministry in this matter, I am not now called upon to define, but as to the metes and bounds of the liberty of men in Holy Orders there ought to be no doubt. The Church, for example, affirms of her divine Lord and Head that He was "conceived by the Holy Ghost, born of the Virgin Mary, crucified, dead and buried, and that the third day He rose again from the dead," and how this Church hath received the same doctrine she makes plain beyond peradventure by her language in the collect and proper preface for Christmas Day, and in other formulas which she sets forth in connection, *e. g.*, with the special offices for Good Friday, Easter Even, Easter, and Ascension Days, and the like. Whatever indefiniteness there may seem to have been,

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in any particular article of the creeds, these other formularies must be accepted by one who deals honestly with his ordination vows as explicitly interpreting them. And while even these do not shut out a certain latitude of construction, *e.g.*, of the nature of the resurrection body, concerning which a great deal of so-called Christian and Churchly teaching has been so grossly material as to make one wonder if those who were responsible for it had ever heard of chapter xv of St. Paul's First Epistle to the Corinthians — yet, unless those formularies may rightfully be subjected to a treatment which a candid mind, unacquainted with theological controversies, would unhesitatingly pronounce to be sophistical and disingenuous, they would seem to require from those who are pledged to hold and teach them, so long as they are willing to remain so pledged, an assent and acceptance in that sense, and in that sense only, in which universally and without question this Church hath received the same.

I know very well to what in this age we are indebted for a very different view of ecclesiastical formularies; and we are having just now a very interesting and suggestive illustration of the way in which the theological acumen of one school and of one generation may return in another to plague its authors, when once it has been adopted by their antagonists. Among the most significant and pregnant incidents in the theological history of this century was the publication by John Henry Newman of "Tract XC." As a method of dealing with questions of doctrine raised by the Thirty-nine

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Articles, it had certainly the distinction of novelty ; for, turning aside from the question of the authority of the Articles, it raised the very different question of their construction, in order to show how they were susceptible of an interpretation of which it may with truth be said that it largely dismissed from those formularies the meaning which until then had been popularly, and with virtual unanimity, understood to be the reason for their existence. In other words, the Articles had been supposed to be designed to set forth the essential distinction, in respect of the doctrines of which they treated, between Anglican and Roman teaching. It remained for Dr. Newman to show to an astonished communion that the apparently contradictory positions of the two communions could be reconciled.

It was the remarkable intellectual feat of an extraordinary mind—a mind of which a great archbishop who was contemporaneous with Newman wrote, many years afterwards : “ I have always regarded Newman as having a strange duality of mind. On the one side is a wonderfully strong and subtile reasoning faculty, on the other a . . . faith, ruled almost entirely by his emotions. It seems to me that, in all matters of belief, he first acts on his emotions, and then he brings the subtilty of his reason to bear, till he has ingeniously persuaded himself that he is logically right.”¹

But in Newman's case it did not take a great while for the brilliant author of Tract XC to find that such methods as it illustrated brought with them no rest to a perplexed conscience ; and the

¹ *Life of Archbishop Tait*, vol. i., p. 89.

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originator of them ere long withdrew from a ministry whose obligations he could no longer reconcile with the change in his own beliefs. It was the most honorable, as it was doubtless the most painful, act of his life.

The results of a man's acts reach, however, a great way beyond his practical repudiation of them ; and to-day there are persons who have never read Tract XC—if they ever heard of it—who have come to regard it as an admitted principle that one may accept an ecclesiastical formula and hold an ecclesiastical position while he uses the latter in order to read into the former meanings which, in all the history of its formation and development, have been wholly foreign to the mind of the authority by which it was set forth.

And this it is which has created in candid and ingenuous minds, whatever their religious beliefs, the gravest apprehensions. If it is supposed that those apprehensions are shared only by those who are tenaciously conservative of old and long-accepted beliefs, such an impression is quite erroneous. There are a great many people who are not so much concerned for the security of this or that belief as alarmed at the way in which some of its accepted guardians deal with it. A secular critic has lately said : “ We do not need to say that all our sympathies are with the men in various communions who are open-minded enough to see how the new wine of modern research is hopelessly bursting the old ecclesiastical wine-skins. . . . One position, however, assumed by some persons of this class is . . . that a minister may honorably remain

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in the service of a Church, though repudiating leading articles of its creed. . . . It is acknowledged that no man rejecting the articles in question could obtain admission to the ministry of the particular body in the first instance. Still it is maintained that, once in, he may rightfully stay ; in fact, that it is his duty to stay and reform the creed according to his notions. . . . The defence put forward for this position," continues the secular authority from which I am quoting, "will not bear examination. It consists, in the first place, in saying that it is monstrously absurd for the creed-makers of one age to bind the thinkers of the next. This is the worst form of the 'dead-hand,' we are told. But all this is aside from the point. The 'dead-hand' system is a fact in ecclesiastical organizations, whether we like it or not. Its legal sanctions are admitted ; that is unquestionable. It is the only way a communion has of maintaining its integrity. . . . And no man is called upon to submit himself to it with his eyes shut. The minister has the situation clearly put before him at his ordination, and accepts it. After thus deliberately accepting the 'dead-hand' system, what sort of a spectacle does a man present railing at its hardships? He has put the yoke on his own neck ; if it galls let him throw it off ; but let him not deny the existence of the yoke. . . . If men belong to a Church which has officially and publicly declared that the historical symbols are not regarded seriously any longer, even though nominally retained, we must absolve the ministers, while condemning the Church. But if they have seriously accepted

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the creed of a religious body which continues to take its creed seriously, and think they can flout it while still serving under it, we can only say that the mass of men will regard that as an immoral thing to do."

I beg to remind you again, dear brethren, that these are the words of a purely secular observer of the present theological situation, given to the world in a purely secular organ of public opinion. I believe that they reflect the judgments of sober and honest minds with respect to the specific and exceptional obligations of the ministry in the matter of the Church's faith, and they do so because they are judgments and convictions imbedded in the moral consciousness of all honest men. In another hemisphere a very eminent authority in the world of letters, looking at the same question from another point of view, has lately said: "Supposing a trust fund had been created for the purpose of expounding the beauties of Wordsworth, should we quite approve of a lecturer who accepted the stipend and devoted a good deal of energy to the skilful depreciation of Wordsworth? . . . We believe that the ground idea of revelation is absolutely true, and has been the security for the only mental and moral freedom the race has enjoyed. And we must say that we think the opposite view, if it is to be urged with sincerity and consistency at all, should be urged by men who are not continually using liturgies which imply the very creeds they are denouncing, and offering up prayers which are pure mockeries unless God has really manifested Himself specially in Jewish history,

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and become incarnate in one human career equally majestic and submissive. Some day the close of this century will be described as the time when the heterodox thinkers began to fulminate against the orthodox, and Christians were almost treated as excommunicate, not because they believed less than they said, but because they did not regard their worship as a mere form of words of which the significance had to be carefully watered down until it became hardly significance at all.”¹

But at this point it may be asked, Is, then, one who is honestly perplexed concerning the fundamental verities of the faith to stifle his perplexities, and to go on teaching or affirming as truth positions concerning which he is no longer fully persuaded that they are the truth, but is rather, it may be, profoundly persuaded that they are not the truth? Is uniformity of teaching to be maintained at the cost of honest inquiry? Is a past pledge to bind a present conscience? Can any obligation of consistency warrant the maintenance of an attitude, outwardly, which is the expression of no inmost conviction?

These are entirely reasonable questions, but it is the misfortune of our time that, in the case of those who ask them, they are assumed to be susceptible of only one answer, and that an answer which justifies a line of action that accepts and uses the formulary in one breath and then, while retaining the office which imposes it, disowns its authority with the other. It would seem that any candid mind, dealing with the subject without pre-

¹ *The Spectator*, London, August 15, 1891.

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disposing prejudice, must admit such a conclusion to be simply grotesque.

But what, then, it may be further demanded, is the duty of one in Holy Orders who can no longer accept the faith, or conform to the order of the Church whose minister he is? Is he to throw up his commission, retire from his office, and abandon the communion of the Church of which he is a member? I am by no means prepared to say that any such constraint is laid upon him, or, if it is, that it is a course which should be resorted to, save in the last, most sorrowful, extremity. But I am no less clear that in such a case, in the case, *e.g.* (for I have a strong desire to be as precise and specific as I can in this matter), of one who has parted with a faith in the supernatural element in the Holy Scriptures or in the person and work of Christ, there is no honest or honorable alternative left but to suspend his ministrations, and temporarily, at any rate, to retire from the exercise of his sacred office, and address himself with prayer and abstinence, and most searching and candid inquiry, to an examination of the question or questions at issue. And I maintain, further, that it is preëminently his duty, at every step of such inquiry, to bring his impressions or conclusions to the bar of the Church's consistent and unvarying teaching, and to try and test what disturbs him by her clear voice, as that voice has spoken unfalteringly from the beginning. There is a large contempt in our time for patristic teaching, but we need not exaggerate the value of that teaching in order to demonstrate that, while much

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of it was undoubtedly local and temporary in its character, there runs through it a clear and consistent stream of testimony to the person and work of Jesus Christ and to the divine order of the Holy Catholic Church, which no wise man will hastily disesteem.

But, if neither this nor any other voice can answer the questions or relieve the perplexities of such an one as I have imagined, then I am unable to see how his office and he can do otherwise than part company. It is competent to any one in the ministry of the Church to ask from her councils an interpretation of her teaching. But, so long as that teaching remains so plainly what it is, one's liberty while in the ministry ends there. If any one among us thinks otherwise — if any class of men in Holy Orders shall ever be seen with one hand pulling down the very pillars of the temple, while with the other they are seeking to grasp every honor, dignity, and emolument which pertain to their office — and if the Church, whose servants they are, were to tolerate so monstrous an inconsistency, then the one and the other would equally deserve the scorn and contempt of all honorable men. Again, let me say that I do not forget the ecclesiastical sophistry in which this very prevalent misconception began; but when it is considered that much that is heard in the way of a destructive criticism would have little or no weight were it not for the surroundings amid which it is uttered — and when it is further considered that the present is a situation which has almost more than any other given the enemy occasion to blaspheme — it can-

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not be wondered that such facts provoked not alone profound grief and dismay, but keen and righteous resentment.

But, dear brethren, we who would defend the Church's faith and order must see to it that in doing so we are not provoked to either extravagance or unreason. It is not uncommon, nowadays, to hear the statement deliberately uttered that the minds of a large proportion of the clergy are honeycombed with error, and corrupted with false doctrines. It is by no means unusual to hear it affirmed that the presence of prevalent disesteem for the order and ministry of the Church is exhibited in the conduct of her services and the practice of her clergy.

Well, I presume that, while I cannot at all venture to speak for those who are beyond my own jurisdiction, I may venture to speak for those who are within it. For much of the larger part of ten years I have been constantly going in and out among them under conditions which I presume the great majority of them will bear me out in saying are conditions of considerable and habitual unreserve. If anybody knows what is going on in the parishes of the Diocese of New York, whatever might be the adroitness of occasional or individual concealments, I presume that I do; and I beg to say that such general imputations as I have referred to are absolutely and utterly unwarranted. Individual eccentricities, extravagances, irregularities, undoubtedly there are, and always will be. Occurring in and about a great center, they will always attract notice and receive extensive and wholly gratuitous advertisement — on which last,

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it may incidentally be observed, such things largely subsist. But it is one thing to note this or that extravagance or eccentricity, whether in teaching or worship, and quite another to treat it as in any wise representative, or other than the isolated and exceptional thing that it is. I remember very vividly the growing surprise with which, when I began going about in the diocese eight years ago, I took note of the almost universal conservatism both in doctrine and in order which I encountered. It is distinctly the prevalent note in our diocesan situation to-day, as I believe it to be in that American Church of which the diocese is a part.

The present is not, therefore, in my judgment, a time for alarm, much less is it a time for an illustration of that reactionary spirit which, in its almost passionate desire to cling to certain traditions that are purely the fruit of a very modern Protestantism, forgets its Catholic heritage and its Catholic liberty. A very modern Protestantism, observe, I say, for I do not know anything that is more important for those who believe, as I certainly believe, that the Reformation contained something good, than to distinguish, for instance, in the matter of the authority of Holy Scripture, between the Protestantism of Milton and Luther and that of their modern heirs, who are in turn the inheritors of American Puritan theology. How far that theology has affected the minds of Churchmen (many of them the descendants of a Puritan ancestry) and has expressed itself in the teaching of our clergy in regard, *e. g.*, to the Bible, I should not like to undertake to say. But it is time that it was dis-

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tinctly affirmed that the Bible includes both a human element and a divine element, and that it is entirely competent for any one in Holy Orders, whether bishop, priest, or deacon, to say so, and, since it is so, to inquire how the two elements may be distinguished and to avail himself of every adequate aid in the conduct of such an inquiry. There are those on the one hand who maintain that the volume of literature which we call the Bible contains no divine element, and there are those on the other who maintain that it contains no human element. It is high time that it should be said that neither of these positions is the position of the Church. If it is, then it behooves those who say so to point out where this Church has said so. But as a matter of fact, as surely I need not remind those to whom I now speak, this is simply and utterly impossible. The Church has not committed herself to any dogmatic definition of the meaning of inspiration, and whatever particular sects or schools may have attempted to do in this direction is wholly aside from the question. Indeed, as has lately been forcibly pointed out: "It is remarkable that Origen's almost reckless mysticism¹ and his accompanying repudiation of large parts of the narrative of the Old Testament and of some parts of the New, though it did not gain acceptance, and indeed had no right to it (for it had no sound basis); on the other hand never aroused the Church to contrary definitions. Nor is it only Origen who disputed the historical character of parts of the narrative of Holy Scripture.

¹ Origen : *De Principiis*, iv. 15, 16, 17.

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Clement before him in Alexandria, and the mediæval Anselm in the West, treat the seven days of creation as an allegory and not history. Athanasius speaks of paradise as 'a figure,' and a mediæval Greek writer, who had more of Irenæus than remains to us, declares that he did not know how those who kept to the letter and took the account of the Temptation historically rather than allegorically could meet the arguments of Irenæus against them.

"The Church, then, is not tied by any existing definition of inspiration. We cannot make any exact claim upon any one's belief in regard to inspiration, simply because we have no authoritative definition to bring to bear upon him. Those of us who believe most in the inspiration of the Church will see a divine providence in this absence of dogma, because we shall perceive that only now is the state of knowledge such as admits of the question being legitimately raised."¹

And meantime, it ought to comfort those to whom such discussions are most alarming because so entirely unfamiliar, to be reminded that, after all, the true object of much of modern criticism, that does not aim simply to be destructive, was equally the aim of those fathers of the Church whose teachings we are taught to hold in reverent estimation. "Thus St. Gregory of Nazianzus," as the writer whom I have already quoted points out, "speaking of God's dealings with the Jews of old, describes how, in order to gain the coöperation of man's good will in working for his recovery, He

¹ Gore : *The Holy Spirit and Inspiration*, pp. 357, 358.

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dealt after the manner of a school-master or physician, and, while curtailing part of their ancestral customs, tolerated the rest, making some concession to their tastes, just as physicians make their medicines palatable that they may be taken by their patients. . . . Hence the first law, while it abolished their sacrifices, allowed them to be circumcised; then, when once they had accepted the removal of what was taken from them, they went further and gave up what had been conceded to them — in the first case, their sacrifices, and in the second their practice of circumcision — and they became instead of heathens, Jews, instead of Jews, Christians, being betrayed, as it were, by gradual changes into acceptance of the Gospel.¹ Again, St. Chrysostom explains how it is the very merit of the Old Testament that it has taught us to think things intolerable which under it were tolerated. ‘Do not ask,’ he says, ‘how these Old Testament precepts can be good now when the need for them is past; ask how they were good when the period required them. Or, rather, if you wish, do inquire into their merit, even now. It is still conspicuous, and lies in nothing so much as what now enables us to find fault with them. Their highest praise is that we now see them to be defective.’ ”²

And plainly, if it was competent for patristic criticism thus to discriminate between the temporary and the permanent, the human and divine elements in the substance of Holy Scripture, it is competent for a reverent criticism to do the same

¹ Gregory Nazianzus : *Orat.* xxx. 25.

² Chrys. in Matth. Homil.

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thing as to the letter of it now. "Inspiration," it has pertinently been declared, "means the illumination of the judgment of the recorder." "By the contact of the Holy Spirit," says Origen, "they became clearer in their mental perception, and their souls were filled with a brighter light."¹ "But have we any reason," asks Mr. Gore, "to believe that inspiration means over and above this, the miraculous communication of facts not otherwise to be known, a miraculous communication such as would make the recorder independent of the ordinary processes of historical tradition? Certainly neither St. Luke's preface to his Gospel, nor the evidence of any inspired record justifies this assertion," and just as certainly "the Church repudiated the Montanist conception of inspiration according to which the inspired man speaks as the passive instrument of the Spirit"; to which it may be added, as pointed out by Epiphanius in an earlier age, and by Westcott and Mason in our own, that "metaphors which describe the Holy Spirit as acting upon a man 'like a flute player breathing into his flute,' or 'a plectrum striking a lyre,' have always a suspicion attaching to their use of heresy."²

And, if so, then another view of the Bible, at once more catholic and more defensible, cannot be denied to those who find in it their surest road to an intelligent and impregnable position with reference to the Holy Scripture. Nay, more, it needs, I think, with much plainness to be said that those

¹ Origen: *Contra Celsum*, vii. 4.

² Gore: *The Holy Spirit and Inspiration*, p. 343.

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who are striving with a loyalty to Catholic tradition and with a tenderness and reverence for Holy Scripture, which is only greater than their tenderness and consideration for their fellow-believers, to find a basis of reconciliation between historic criticism and the inherited faith of the Church are doing a work for which they greatly deserve to be had in lasting and grateful remembrance. The want of our time, we are told, is for something which, amid the vagueness, the uncertainty, the contradictoriness of the thousand voices which assail us shall speak with definiteness. Yes, it is, but it is no less, nay, even more, I think, something which shall speak with discrimination. One of the small but courageous and reverent group of men to whom I have already referred observes with singular pertinency, just here : " In the truths which the Church teaches, we may distinguish two classes : First there are the central truths to which it bears absolute witness, such as the Fatherhood of God, the person and work of Jesus Christ, the redemption of all mankind, the origin and purpose of human life. These it teaches authoritatively. Its conduct is exactly analogous to a parent teaching the moral law to its children ; teaching the commandments at first, till the child can be educated to understand the reason of them. So the Church says to her children, or to those who are seeking after truth, there is an absolute truth in religion as well as in morality : we have tested it ; generations of the saints have found it true. It is a truth independent of individual teachers ; independent of the shifting moods of opinion at any particular

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period, and you must accept it on our authority first. Further, these truths affect life, and they cannot be apprehended merely by the intellect. You must commit yourself to them; act upon them; there is a certain time when the seeker after truth sees where it lies; then it must cease to be an open question." You must, in the words of Tertullian, "seek till you find, but, when you have once found truth, you must commit yourself to it."¹ You must believe that you may understand, but it is *that* you may understand! The dogma is authoritatively taught that the individual may be kept safe from mere individual caprice and fancifulness, but also that he himself may come to a rational understanding of his belief. No doubt the truth is so wide that, to the end of our lives, we shall still feel the need of guidance and of teaching. . . . Like St. Ignatius on his way to martyrdom, the Christian may feel at his dying day, "Now I begin to be a disciple," but the aim of the Church is to make each member have a rational hold upon his faith. When we are young we accept a doctrine because the Church teaches it to us; when we are grown up, we love the Church because it taught us the doctrine. "The Churchman," as Principal Hawkins has said in his sermons on the Church,² "never surrenders his individual responsibility. But he may and must surrender some portion at least of his independence and he benefits greatly by the surrender." "Submission to the authority

¹ Tertullian: *Præscr.* 9: *Quærendum est donec inventus et credendum ubi inveneris.*

² Page 77.

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of the Church is the merging of our mere individualism in the whole historic life of the great Christian brotherhood ; it is making ourselves at one with the one religion in its most permanent and least mere local form. It is surrendering our individuality only to empty it of its narrowness.”¹

“Secondly, there are other truths which are rather deductions from these central points, or statements of them in accordance with the needs of the age ; such as the mode of the relation of the divine and human nature in Christ, or free-will, or predestination, or the method of the Atonement, or the nature of the inspiration of Holy Scripture. If, in any case, a point of this kind has consciously come before the whole Church and been reasoned out and been decided upon, such a decision raises it to the higher class of truths which are taught authoritatively : but if this is not so, the matter remains an open question. It remains a question for theologians, it is not imposed on individuals, though it may at any time become ripe for decision. The very fixity of the great central doctrines allows the Church to give a remarkable freedom to individual opinion on all other points. Practically how much wider is the summary of the rule of faith as given in Irenæus (III 4) or Tertullian (*Præscr.* 13) or Origen (*De Principiis*) or in the Apostles’ or Nicene Creed, than the tests of orthodoxy that would be imposed in a modern religious circle.

“St. Vincent of Lerins is the great champion of antiquity as the test of truth, yet it is he who also insists on the duty of development, of growth,

¹ C. Gore: *Roman Catholic Claims*, p. 51.

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within the lines of the central truths. . . . 'As the time goes on,' he says, 'it is right that the old truths should be elaborated, polished, filed down. . . . They should be made clear, have light thrown upon them, be marked off from each other, but they must not lose their fulness, their entirety, their essential character.'

"So it has happened in the course of the Christian history; doctrines like that of the Atonement have been restated afresh to meet the needs of the age. So it is happening still; doctrines like that of the method of creation, or the limits of inspiration, are still before the Church. The Church is slow to decide, to formulate, it stands aside, it reiterates its central truths, it says that whatever claims to be discovered must ultimately fit in with the central truths; Creation must remain God's work; the Bible must remain God's revelation of Himself; but for a time it is content to wait, loyal to fact, from whatever side it comes; confident alike in the many-sidedness and in the unity of the truth. While he accepts and while he searches, the Churchman can enjoy alike the inquiry of truth, which is the wooing of it, the knowledge of the truth, which is the presence of it, and the belief of truth, which is the enjoying of it, and all these together, says Lord Bacon,² are the sovereign good of human nature."³

(2) And as of the Church's faith so of the Church's order, and of the relation of those who

¹ St. Vincent of Lerins: *Communitorium*, ix. and xxiii.

² Bacon: *Essay on Truth*.

³ The Rev. Walter Locke: *The Church*, pp. 387-9.

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are her ministers to the observance of that order. As to the institution of the order, government, and ministry of the Church, there has not in all ages been one opinion, nor is it likely that there ever will be. The language which in the Ordinal prefaces the offices of ordination declares that "It is evident unto all men diligently reading Holy Scripture and ancient authors, that from the apostles' time there have been these three orders of ministers in Christ's Church—bishops, priests, and deacons: which offices were evermore held in such reverent estimation that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same, and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority."

You and I, dear brethren, most of us, know what we understand by these words and what may with strictest truth be said to have been the prevalent understanding of them in all ages of the Church. Despite the ridicule which has been widely cast upon the doctrine of the Apostolic Succession (a ridicule, it must be owned, often provoked by the arrogance of those pretensions which have too frequently accompanied it, and by the want of Christian courtesy or charity with which its claims have been urged), the great mass of Churchmen, I am disposed to think, accept the authority of an apostolic ministry, with a due and substantially unbroken succession and continuity, as in accordance with the facts of history and the

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wants of men. They are not greatly disturbed by the crimes of popes, or the corruptions of councils. They have seen the power of the Church in one part, if not in every part, to purge itself of error and to return humbly and reverently to the purity and simplicity of primitive doctrine and of primitive order. And as in nature one has seen the electric current overleap a break in the twisted wire along which it flashes, and fly onwards on its swift and enkindling errand, through further reaches of the same far-traveling agency, so they have seen the primitive and apostolic graces pierce their way through glooms of error and shame, and overleap the gaps in neglected order or discipline, and speed on those heavenly errands of healing and light on which the Church, Catholic and Apostolic, now, as of old, is hastening. That those gifts and graces manifest themselves nowhere else and under no other conditions than within her fold, who are they that shall presume to affirm? "In those ever open portals" (of the kingdom of God), says Dr. Pusey in his *Responsibility of the Intellect in Matters of Faith*—"in those ever open portals there enter that countless multitude whom the Church knew not how to win, or, alas! neglected to win them." But the question is simply whether the ministry has not always "advanced upon the principle of succession, so that whatever functions a man held at any time were simply those that had been committed to him by some one among his predecessors who held the authority to give orders by regular devolution from the apostles."¹

¹ Gore: *The Christian Ministry*, p. 343.

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There are many of us, and I am free to say that I find myself among them, who are quite sufficiently clear for all practical purposes on this point. "It was," says Stanton in his work on the *Christian Ministry Historically Considered*, "a law, as it were, of the being of the Church that it should put on this (the threefold or episcopal) form of organization—a law which worked as surely as the growth of a particular kind of plant from a particular kind of seed. Everywhere there was a development which made unerringly for the same goal. This seems to speak of divine institution almost as plainly as if our Lord had in so many words prescribed this form of Church government. He, the Founder, the Creator of the Church, would seem to have impressed upon it this nature."

Says Mr. Gore, referring to this language: "Mr. Darwin, writing about his theory of the process of evolution in nature, uses these words, 'I fully admit that there are very many difficulties not satisfactorily explained by my theory of descent with modification; but I cannot possibly believe that a false theory would explain so many classes of facts as I think this certainly does explain. On these grounds I drop my anchor, and believe that the difficulties will slowly disappear.'" "It is interesting to notice," continues Mr. Gore, "what grounds of evidence a great scientific teacher thinks adequate to support a far-reaching doctrine; and it is impossible not to perceive what infinitely higher grounds we have for our theory of the

¹ *Life and Letters of Charles Darwin*, ii., p. 217.

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Apostolic Succession. It not only explains many classes of facts, but it, and it only (though of course the cogency of the positive evidence for it is different at different stages), appears to explain all the phenomena of the Christian ministry from the beginning. We, then, have better cause to drop our anchor."¹ For one, I profoundly believe that we have, and I am glad of the opportunity to relieve the possible apprehensions of some perturbed brethren by saying so.

But when I have, there is something more that still remains. There is a view of the ministry which is held by some of the clergy, and by more, I presume, of the laity of this Church, which is quite a different one. It explains its threefold character as the result of circumstances, — providential circumstances, most surely, since, as a matter of fact, to a Christian mind there can be no other, — rather than as a matter of specific divine purpose and institution. It holds the episcopate to be necessary indeed to the completeness of the Church, but not, certainly, to its existence; or, to put it in a familiar way, as necessary to its well-being, but not, absolutely, to its being. It holds the episcopate to be distinguishable from the presbyterate, rather by a law of convenience than by any higher law. And it carries out these opinions, more or less explicitly, to their logical conclusions in its judgments of the divisions of Christendom and in its relations to those who represent them.

I am not one of those who have been able to find in such views any sufficient warrant in Holy

¹ Gore: *The Christian Ministry*, pp. 343-4.

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Scripture or in Christian history; and I am quite free to say that the latest effort to enforce them, in the very able and brilliant lectures of Dr. Hatch, seems to me to involve the grave peril of proving a great deal too much. It is difficult, in other words, to see how an argument which derives the organic form of the Church from the coincidence of local circumstances, and largely, if not completely, eliminates the element of a divine and prevenient ordering and purpose, might not with equal appropriateness be applied to matters of doctrine as well as of orders. But, on the other hand, that it is not competent for one in Holy Orders in this Church to hold and affirm views of the origin and character of its threefold ministry such as I have just indicated, can only be alleged by one who is grossly ignorant, whether of the history of the Church of England or of our own, or deliberately determined to misrepresent both. The effort which we have lately seen in this Church to defeat the confirmation of an eminent presbyter elected to the episcopate, and to defeat it by methods which, in the judgment of all decent people, ought to redound to the lasting dishonor of those who employ them, was an effort ostensibly to compass that defeat on grounds of theological unsoundness, but really, so far as it had any respectable championship, because the Bishop-elect did not happen to hold the prevalent view of the Apostolic Succession. It does not seem to have occurred to objectors that a different view from this was long held by the venerated and saintly man who, for the first fifty years of its

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history, was the presiding bishop of this Church, and that William White was by no means the only presiding bishop who has held such a view. It seems quite as little to have occurred to them that, if such a view be a positive disqualification for the episcopate, it would have excluded scores of men from the House of Bishops, some of whom have lent to it much of the noblest lustre with which it has ever shone. It does not seem to have occurred to them, either, that what is true of the American is quite as true of the Anglican Church. Least of all does it seem to have occurred to them that this endeavor to force the view of one party or school as a finality upon the whole Church is simply so much partisan intolerance. But it would seem that it ought to have occurred to them. We may regret, dear brethren, as I am quite free to say I do, that any man called to a high and sacred office does not see its sanctions and trace its authority along the lines that seem so clear to us. But an intelligent recognition of the relations of the clergy to questions of ecclesiastical order in our time demands that we must recognize the liberty, as well as the limitations, which pertain to every man among them.

And here I desire to say that I do not forget those limitations as they are indicated in the canonical legislation of this Church, and that I am glad of the opportunity to say to the clergy of this diocese that the Church's law in this particular is, on the whole, in my judgment, both wise and timely. That law, as you will remember, is stated in Canon 14 and Canon 22 of Title I of the

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Digest, and its object, plainly enough, is to protect the people committed to our charge from unauthorized or erroneous teaching. Undoubtedly there are times when its rigid application may seem to some of us to deny to Church people too much, and to deprive us of the edification of teachers who make no claim to hold the orders of this Church, but who have nevertheless won wide and respectful recognition as being in the true spiritual succession of the prophets of an elder time. I can very well understand that feeling, though I have never at any period in my own ministry found myself seriously tempted to yield to it, being persuaded, I must own, that it was open to the suspicion of being of scant courtesy to those to whom it seemed to extend courtesy, and — quite apart from the question of its canonical irregularity — of doubtful edification to those for whose benefit it was designed. I can very well understand, also, how, for example, the spectacle of the appearance of one who made no claim to any ministerial ordination or commission whatever, and whose fellowship denied to all infants the saving grace of Holy Baptism, as a public teacher, in the cathedral church of another diocese than our own, might create a good deal of confusion in the minds of well-meaning and kindly disposed clergy, eager to reach out a brotherly hand to Christians of other names around us. But even a spectacle resembling this, sporadic, exceptional, and wholly unlikely to provoke general or even occasional imitation, has not seemed to me a sufficient reason for invoking the penalties of the law of the Church.

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If, however, in this I shall hereafter see reason — as I have not yet seen — to believe myself mistaken, it is proper that I should say here publicly, what I have had occasion already to say privately, that if the prohibitions of Canon 14 of Title I are to be invoked in one direction, they could not with any propriety be withheld from application in another. We have had Greeks and Armenians and Old Catholics, not only preaching from the pulpits, but celebrating at the altars of some of our most venerable churches and chapels. No one of these persons was “licensed or ordained according to” our canons, nor were all of them (as, for example, those of the Greek or Russian Church) in any sense “communicants of this Church.” Nay, more, the hospitable and charitable invitations to such persons to perform their services in our sanctuaries — invitations which the Catholic heart of the whole Church has applauded — fall, and that by the strictest and most literal construction, within the express prohibitions, not of one, but of two, canons of the Church. Such ecclesiastics were not, as I have said, “licensed or ordained to minister in this Church,” and, unhappily, they could not be called “communicants of this Church,” yet they were invited to “officiate” and “minister” in unequivocal “acts of sacerdotal function” — and not only so, but “in performing such service” they were expected and intended to use “other prayers than those prescribed by the Book of Common Prayer.” I do not see how, under a rigid rule of construction, the conclusion can be avoided that these most charitable

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invitations were in direct contravention of the plain prohibitions of Canon 14 of Title I and also of Section 1 of Canon 22 of the same Title. And it must be obvious that, if the penal machinery of the Church is to be set in operation for the punishment of one class of offences, under the canons above referred to it cannot stop this side of its application to another (and in one aspect of them) more flagrant set of offences under the same canons, simply because they who have invoked the canon do not wish it to punish offenders with whom they themselves happen to be in sympathy.

Nay, more, dear brethren, it is my duty to remind you that all these things belong to a still larger class of things done by the clergy of various schools and tendencies, which men of other schools hold to be contrary to the order of this Church. If we are to enter upon a course of discipline toward one class, we must not linger to initiate it toward another, and, just as plainly, we must persist in attempting to accomplish by the application of penal discipline what, in the long run, can only be accomplished by lifting the standard of personal loyalty and deepening in the individual consciences of the clergy a reverence for the Church's voice of authority.¹

¹ In his *Essay on State, Church, and the Synods of the Future*, Prebendary Irons has recalled, in this connection, the history of Canonical Discipline as illustrated in the eighty-five "Canons Apostolical," which, after many centuries of growth and development, became the celebrated "Decretum" of Gratian, and is now the substance of the Roman Canon Law. He justly remarks of this attempt in the Latin Church to construct a vast, minute, consistent, and rigid body of Canon Law, "It is a gigantic monument

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But in saying this let me not be misunderstood. It is commonly supposed—at least, I am often told so—that I am keenly averse to ecclesiastical trials. I am quite free to say that, under the present law of this Church, I shall very reluctantly initiate one ; for I confess that to expect, as in some particulars our present canons do seem to contemplate, that the Ordinary shall serve as grand jury, prosecuting attorney, and judge, all in one, is simply a legal absurdity. But if the clergy want their brethren tried, let me say plainly that they must be willing in each case to get behind the indictment and shoulder the responsibility of bringing accusations against their brethren—accusations which too many are ready enough to repeat, but a little more ready to disown when they are called to account for them. When they do that, they will discover, as some of them have already discovered, that the machinery of the law will be set in motion quite as promptly as they could desire.

But indeed, as I have already implied, whether it is set in motion or not is, as our canon law stands at present, a matter of very little consequence. When a diocesan court has done its utmost to punish an offender, it is only a diocesan court after all. What is heterodoxy to-day in one jurisdiction may to-morrow be pronounced by some other court in another to be orthodoxy, and until the Church

of self-confessed failure,” and he adds, “ Nowhere is the discipline of the Canon law obeyed or in a condition to be obeyed.” For a further discussion of this subject I would refer to a Charge delivered to the Convention of the Diocese of New York on St. Michael and All Angels’ Day, 1886, on “ Law and Loyalty.”

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provides some ultimate Court of Appeal in matters of Faith and Order, diocesan decisions upon either subject will absolutely determine nothing.

“Very well, then,” it may be said, “if the law cannot help us, there is left at least the refuge of petition, of protest, of remonstrance.” Yes, and it is a most sacred refuge. Palsied be the hand that would seek to rob even the feeblest of us of it! But when it is invoked it would be well, as I think you will agree with me, that it should be so employed as at least to recognize the laws of good breeding. “I find it sometimes easier,” said a great French archbishop, “to make my clergy proficient in theology than in filial and fraternal courtesy.” I am glad to believe, dear brethren, that in these latter graces no one of us would willingly be deficient.¹

¹ Those who heard this Charge delivered will remember that it contained, in this connection, a particular reference to action concerning which I have since received from a sufficiently responsible source an explicit disclaimer of any intended discourtesy. The particular reference therefore disappears from the Charge, and I am glad to have an assurance which enables me to dismiss it from these pages. At the same time it is necessary to say that the communication to a Bishop, whether in his personal or official character, of a document addressed exclusively to himself, in the form of a printed circular, is not a proper or sufficient communication of it; and still further, that it is not competent, if one is governed by the ordinary and recognized canons of courtesy, for an individual, or any number of individuals, to make public such a document until its receipt by the person to whom it has been addressed has been definitely ascertained, and a reasonable opportunity has been afforded for its acknowledgment. That such acknowledgment may not be desired is, in such a case, wholly aside from the point; and precipitancy of this sort exposes those who have excluded the opportunity for a reply to the imputation of motives which they themselves would be the first to disown.

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But in the matter of the relations of the clergy to the faith and order of the Church there is one thing in which we all need instruction, and with a reference to that I may well close this discussion. It is a very natural instinct of human nature, and it has been, alas, a very preëminent distinction of people who have supremely arrogated to themselves the title of theologians, to crush out opinions that, upon whatever question, do not happen to accord with their own. But it is an instinct as ignoble as it is common, and, more than that, it is one the triumph of which would be scarcely less fatal to the true life and growth of the Church than the widest prevalence of error. In a body which, while, as we rejoice to believe, under divine guidance and inspiration, is still made up of very frail and faulty members, led by very fallible and often very imperfectly formed guides, no graver or more perilous situation could come to pass than that in which the due proportion of the faith and the due balance of opposite aspects of the one truth were no longer maintained by the differing and sometimes apparently dissonant voices of its teachers. The moment that we have affirmed a truth we are bound to admit that there are, and rightly ought to be, various standpoints from which to look at it. There are those to whom, constitutionally, such a statement is intolerable; but that does not alter the fact. And, because it is the fact, the Church's duty in our time is clear. We want defenders of the Church's liberty, as well as of the Church's orthodoxy, and we want on this point, and especially on the part of the episcopate, a candor in leadership

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which honest men have a right to look for from those who are over them. There is a divine doctrine, but let us take care that in defining it we do not make it narrower than Christ Himself has made it! There is a divine order, but let us not seek only so inexorably to enforce it that, like those iron images of the middle ages, it shall crush the life out of the victim whom it embraces. The question for us who are ministers of this Church is how the two sides of its truth are to be united in that kind of Churchmanship which shall stand for all the sanctities of the individual soul in the sanctity of the Church itself, as the very institution of sacredness—holy in its government, in its rites, in its creeds, because only in and by these can the very idea of holiness, or wholeness, be maintained; and therefore, insisting on this supreme holiness in its unity, its hierarchy, its worship and its faith, while never losing sight of the fact that the ground of all holiness is in reason, and that reason must be respected in its freedom, lest truth shall be untruly believed, and loyalty be disloyally given, and worship be paid by an unworshipping heart. Authority is not its own end. Parentage is not for the sake of parentage. The end of parentage is that the child may be a man. The end of authority is spiritual freedom. To-day the Church and civilization by the Church have reached the period where the child is nearing manhood, where authority must justify itself, where the reason of man must find itself in the reason of the Church, and so feel free while obeying that reason as, in the truest sense, its own. Authority and reason, order and freedom,

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spirit and form, this is the true definition of the Catholic Church, and of the Churchmanship which our times want—because all times want it. Under the dominion of such a spirit self-will will distrust itself, and the reason of one be qualified and ennobled by the larger reason of the whole; and under it, most of all, our ministry—yours and mine, my reverend brethren—will become a ministry of reconciliation, reconciling the past and the present, the Church and the individual, the soul and God. May God hasten that day!

THE TEACHING OFFICE OF
THE CHURCH

A CHARGE
DELIVERED TO THE CONVENTION
OF THE DIOCESE OF NEW YORK
SEPTEMBER 26, 1900

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Brethren of the Clergy and Laity :

THE language of the Canon¹ which lays upon the Episcopate a certain obligation with reference to the delivery, from time to time, of a Charge is such as to make compliance with that obligation in a certain sense discretionary. It is as follows: "It is deemed proper that every Bishop of the Church shall deliver at least once in three years a Charge to the Clergy of his diocese, unless prevented by reasonable cause." I suppose the terms employed here are not absolutely mandatory. But they do seem to impose a certain duty; and largely as the habit of delivering an Episcopal Charge seems to have fallen into disuse, I must own that I am unable to excuse myself in this connection from a distinct sense of obligation. There must be times when particular counsels are particularly demanded, and I have not been able to feel that a few disconnected criticisms, comments, or suggestions, scattered *rari nantes in gurgite vasto* of Diocesan statistics, quite meet the requirements of such occasions. I shall ask your

¹ Sec. ix of Canon 19 of Title I of the Digest.

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attention, therefore, this morning, while I say some words of

The Teaching Office of the Church.

Of our common obligation in this matter there can be, I suppose, no smallest question. The first commission of Christ to the men whom He called to lay the foundations of His Church ran, in this connection, in terms at once unmistakable and explicit. When, at the close of His earthly ministry, Christ is about to bring to an end His earthly relations with His Apostles, these are His final words: "Go ye, therefore, and teach all nations."¹ The Greek term which He uses for "teach," you remember, is *μαθητεύσατε*, which is sometimes rendered "make disciples or pupils." But, as though to leave the matter in no slightest shadow of obscurity, He proceeds at once to add, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them (*διδάσκοντες*) to observe all things whatsoever I have commanded you."²

And when we turn from His precept to His example, the references in the Four Gospels to Teaching, to His teaching office, and to right teaching as the only right foundation for a right life, are such as to make plain forever to the Church its duty and office as the keeper of His Truth, as the guardian of His divine deposit—to teach.

In other words, the office of those upon whom was laid the duty not only of laying foundations,

¹ St. Matthew, xxviii. 19. ² St. Matthew, xxviii. 20.

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but the scarcely less grave duty, upon those foundations, of rearing a living and enduring fabric of souls, was not to coerce, but to enlighten; not to compel, but by the power of truth to constrain; not merely or mainly in the presence of error to denounce, but, by the disclosure of a true as against a false conception of duty, a right as against a wrong standard of conduct, a divinely revealed as against a humanly devised system of ethics, to instruct. "I speak as unto wise men," says the Apostle, when the word employed means plainly not men of complete or unerring wisdom, but rather men with the powers and faculties for recognizing a true wisdom,— "judge ye." Nothing ought by this to be plainer, obscured and depraved as it has been, than the fundamental fact of the divine sanctity of the human intelligence, however clouded by personal prepossessions or inherited traditions; nor of its competency, notwithstanding whatever native limitations or unfriendly conditions may hinder or becloud it, to recognize the truth, and to be constrained and transformed by its message.

And so, if the Church is not a teaching Church, it does not greatly matter what else she is. She may be an institutional Church, with every department of her huge and various mechanism most admirably developed; she may be an authoritative Church, with every note in her voice the note of an imperial command; she may be an emotional Church, with the strain of pathos or of thunder in her tones, and the gifts of a many-sided human helpfulness in her hands; she will never be a

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Church of power or of leadership, with a divine healing and quickening in her touch, until she recognizes her calling as a teaching Church, whose enduring and unremitting office it must be to speak the word of truth, and so to touch the springs of life, by that which constrains the will and convinces the reason, as to compel the assent of that which forever sits upon the throne of a human personality — the human mind.

And so I shall speak to you this morning of the Church's office and responsibility as a Teacher; and shall ask, and by God's help will endeavor to answer the question, how, by what means, through the use of what agencies, in dependence upon what instrumentalities, shall she discharge that responsibility? And to this question, unless I am mistaken, there is a threefold answer: The Church is to teach first by a Book, second by a Rite, and third by a Life. Let us consider each of these in the order in which I have stated them.

I. And first, the Church is to teach by means of a Book. I need not name it. It is the charter of her freedom, the storehouse of all her wisdom. If the Reformation had accomplished nothing else, she would have done her greatest work in giving back to men the Bible. We may classify nations, distinguish different peoples, differentiate different communities or empires in many ways — there is one which will at once designate and, so far as the convictions in them that are deepest and the qualities in them that are noblest are concerned, will describe them all, and that is, that they have, or have not, the Bible. The nations

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into the life blood of whose thought and faith that Book has entered have a fibre, a strain, a quality which is distinctly and preëminently their own, and which no other literature, culture, philosophy, ever has produced or will produce. And this Book is ours—our heritage and our exhaustless treasury!

“Is,” I hear some one say, “or *was*? For a revising and hypercritical temper, an excessive and irreverent curiosity, a vain and unseemly passion for processes of dissection, which mean, in fact, inevitably and only, ultimate disintegration, have practically dethroned and destroyed it. The Bible to many modern students of it is no longer a Divine Book, or, at any rate, it is no longer so exclusively a Divine Book, we are told to believe, as not to have, anywhere, anything in it that is human, errant, of transient significance or of inferior sanctity. Men have taken away from us the old Bible, and we are not greatly curious, a good many of us, or greatly reverent of what they offer us in its stead. It is all very well for religious teachers to tell us to prize and revere the Bible; but what are we to say to those learned authorities who tell us that the Bible is not an infallible book, or that every tone and word of it is not of equal and infallible authority?”

Well, my brother who writes or talks or thinks in that way, I would say, in the first place, to such persons, or to any persons who use such an argument to invalidate the authority of such a Book, that their very slender premises can never be made, to any honest mind, to warrant so large

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and loose a conclusion. The conditions of absolute infallibility in such a Book are *ex necessitate rei* denied to any book that has not been written, rewritten, handed down, copied, translated, and the like, by methods and under guards and guarantees which no sane man would dream of claiming for this Book, and which, even if it had had them, would not, because they could not, have altered the intellectual, moral, social, or racial limitations under which the contents of the Bible were, in different ages and by a great variety of minds, originally given to men. In other words, the Bible could not be the Bible—the Book above all other books for *men*—unless it had not only a divine, but a large and constantly recognizable, because constantly characteristic, human element.

But that aspect of the question of the attitude of our modern mind to the Bible, because of the more enlightened apprehension which larger learning has given us both as to what the Bible is and what it is not, interests me, I confess, far less than another and much higher aspect of the whole question to which, more especially this morning, I desire to ask your attention.

“What would you answer,” one is sometimes asked, “when an honest but perplexed inquirer, or even some clever doubter, comes to you and says, ‘Do you know, we get very little encouragement to take the Bible very seriously from this modern theory of its construction. When it was God’s Book in such a sense that nobody could doubt, challenge, or criticise the literal accuracy and the supreme morality of every line, of every

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incident, of every character in it, that was one thing and it was quite a definite thing. But now that men have come to tell us that it is the story of the religious education of the world, and, therefore, that of necessity it records, in some parts of it, the story of very imperfect lives—of a halting and often intermittent virtue; of grave moral inconsistencies in those whom we have been taught to honor as good men; of imperfect vision of the truth; of dark tragedies of passion and revenge—do you ask us to accept such a book as a moral guide, or as the disclosure, the revelation, of God's mind and way in the world?"

I would answer such an inquirer, or doubter, or scoffer in some such way as this:

Yes, I do, my brother, and for reasons which are adequate and sufficient, and irresistible. I accept the Bible as God's Book, as supremely God's Book, in a way unique, preëminent, and incomparable in all the history of the race, for what it has brought to man from God and because of what it has done for man by God. Listen a moment and let me tell you what I mean.

(a) And in doing so, let me speak first of those books of the Bible which recent criticism and inquiry have been supposed most seriously to disparage, and which that view of them which accepts and treats them as literature has been considered to have superseded and outlawed. Superseded and outlawed! There never was a moment since those books were written when the witness which they themselves bear to those august truths which they record and reveal was so impressive and so irre-

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sistible as it is at this hour; and this because the ever-widening knowledge of man has never, until now, put him in possession of evidence so various and so overwhelming of their truth as exists this day.

There was a time, in other words, when, though we had the Bible, we had not that acquaintance — an acquaintance derived from the testimonies of scholars, the discoveries of explorers, the patient scrutiny of manuscripts, monuments, religions, all round the world — with what men, apart from the Elder Testament, believed and worshipped and conceived of God that we have to-day. But to-day we summon these conceptions of God, these ideals of duty, these philosophies and faiths of sages and students and dreamers in all ages, and what do they give us — or, rather, what are the things that they do not give us?

They do not give us the idea of a single supreme, omnipotent, omniscient, and benevolent Being as God. The oneness of God is an idea utterly unfamiliar to the Pagan mind. And so was the conception of God as a moral Being. There were gods and goddesses, many and mysterious, who in Egypt, India, Greece, as among earlier and older civilizations, punished, threatened, smiled, frowned, thundered, cursed; but they were, and were worshipped, like Astarte and Jupiter and Aphrodite and the rest, as vile and as base as the poor creatures their images terrified. It was only when a Voice cried across the ages: "Hear, O Israel, the Lord thy God is one Lord," and another voice answered back across still lengthening

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ages, "Be ye holy for I am holy," and, "What doth the Lord thy God require of thee but to do justly and to love mercy and to walk humbly with thy God?" that there broke upon the mind of man the true Vision of God.

(*b*) But again: What does the old Book, which so many are ready to dismiss as outworn and superannuated, give to us as a portrait of a right and righteous social order? Remember the despair of those older religions, supremely that of Egypt, to which so long the Hebrew was closest, as to man, his possible virtue, his redeemable qualities, his dormant moral instincts, and read in all those melancholy inscriptions along the banks of the Nile, which the greatest days of Egypt traced there, the Egyptian hopelessness of man, and of the present; and then turn to Moses, and see how an Egyptian slave laid, amid a race of slaves, the foundations of a new and divine social order which made the present world a theatre of man's highest moral virtues, and a school for his noblest moral achievements. Bishop Warburton, as some who hear me will remember, in his "Divine Legation of Moses," argues that the Hebrew religion made no appeal to the sanctions of the future, but only to those of the present. But even if that pugnacious scholar's argument were as conclusive as it is *not*, consider the conclusion to which it would lead us: — that here, in Moses, was a man — the first man in human history — who freed a race, and founded a society, and devised a religion which took human society for the first time out of the chaos of passion and self-will, and set it on the noble and self-re-

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straining and righteous order of the Ten Commandments! And so, to him who would tell us that our Elder Testament is moth-eaten and superannuated, a curious palimpsest, a religious anachronism, I take my stand on the two tables of the law, and challenge human history, in all the records of all its religions, to find their equals as a foundation, whether for a man or for a race.

I wish it were possible for me, in the limits here permitted to me, to follow this line of thought. What is it, men and brethren, that has made great the nations whose ideas and whose systems of law, government, education, organized social relations, to-day rule the world but, more than anything else, their recognition of man as free, morally accountable, with inalienable rights, and with sacred and individual obligations? Go to India, to Burmah, to China, to Greece, or to Egypt or to old Rome, and see if, anywhere among them all, you will find a religion with any other idea of man than that he is the mere creature of his governor, his Pharaoh, his Sultan, his Rajah, his Pro-Consul, or by whatever name you choose to call him. It was not until the religion of Moses came that man became a *man*, and reverence for the rights of the lowliest being was owned as sacred a duty as homage to the most august sovereign.

And are these truths, I ask you, insignificant or secondary, or superannuated truths? Are God and righteousness, as the supreme concerns of human life, and equity, as the supreme right of human creatures, familiar and unimportant truths common to all religions and present only to the

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Elder Testament as trickling down to it from older and nobler religions? The assertion is as false as it is grotesque. It is in no slightest degree necessary for us to disown what any sacred literature—classic, Egyptian, or Indian—possesses that is *truth in common with the truths revealed to Israel*; but, when you have catalogued them all, that matchless revelation stands apart, unique, preëminent, incomparable. Their prophets have thundered and their poets have sung; but where, among them all, is any single page that will live with those of Isaiah or Habakkuk, with the idyl of the Book of Ruth, or with the overwhelming pathos of the Psalms of David?

(c) But the earlier and elder Testament is, after all, the least and least precious part of the Bible. There is in that Book the record of another and later revelation—not of patriarch, or prophet, or inspired singer; in other words, not mediately but immediately divine, in the person of Jesus Christ. What is it that He has brought to men? First, I ask you to recognize an entirely new conception of the relation of God to men. Take the Egyptian idea, the Indian idea, the Chinese, or Japanese idea (a great Japanese statesman told me the other day that religion would be lost to his people, he feared, unless they deified the Emperor), and its whole conception of God was an exaggeration of human brute force, human cruelty, human lust, avarice, revenge, greed, pomp, ungoverned self-will. And then Christ came. For the first time the world saw a Being who ruled all forces, commanded all conditions, swept aside all obstacles,

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healed all diseases, constrained the winds and the sea to obey Him, and who went about the world as a Galilean peasant, with a handful of fishermen for His retinue, and the well-side and the hillside for His throne! Ah, what hoary falsehoods, inwoven for ages with all men's conceptions of the Divine, then went down! Here was One who had neither palace nor retinue nor sceptre; who "had not where to lay His head"; who went to and fro, teaching, healing, comforting; crushing no weakest creature with the cry, "Thou art My subject!" but lifting all men everywhere with the words, "Ye are My brethren!" — toiling, suffering, dying, rising, ascending, for these; and, out of the infinite distances to-day calling, as of old He called when He stood upon the Mount of Olives or the plain of Esdraelon, "Come unto Me all ye that are weary and heavy laden, and I will give you rest!"

Such, men and brethren, are the treasures which, stored in a Book, the Church calls upon us to impart. Never, in all its various history, was the Bible, with all the vast accumulations of side lights upon its pages, so interesting, so vital, so vitalizing a volume as it is to-day. We have been teaching it too long by rote. Our methods and our textbooks are too often outworn and superannuated by the marvellous march of modern scholarship; our Sunday-school teachers and, alas! I fear, too often, our pulpits, are but most imperfectly informed, and our whole method of teaching, in any really large sense of the term, is most meagre and inadequate. In this connection I have hailed with

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most heartfelt thankfulness the noble movement, largely inaugurated by our beloved brother, the rector of the Church of the Ascension, West New Brighton—may the Lord reward him for his work!—for the bettering of our Sunday-school methods. Our recent conference at the Cathedral was an inspiring witness to an awakening recognition of the Church's grave responsibility for the discharge of her teaching office. May that deepening conviction send us—pastors, priests, teachers, parents—all alike to our knees, and then to our desks, for the gift of faith and for the graces of knowledge!

II. But again: The Church is called upon to fulfil her office as a Teacher, not only by means of a Book, but by means of a Rite. There is, here, an impressive resemblance between the story of the foundations of that new order which came into the world in the person of Jesus Christ and that great era of moral, spiritual, and social reconstruction which we know as the English Reformation. The historian is yet to arise who will draw that parallel—which must more than once have suggested itself to thoughtful scholars—between the two periods in the history of the Church which marked, respectively, the breaking with the old Jewish Order and the breaking, centuries later, with the old Latin Order. In the one case, as in the other, the ceremonial side of religion had been exaggerated until it had become an intolerable burden; and in the earlier, as in the later case, the dignity and edification of a splendid and stately rite perished in the offensive carelessness, or for-

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mality, or irreverence with which it was performed.

And yet it was the infallible note of a Divine Reformer, as distinguished from merely human reformers, that Jesus did not strip religion bare of its ritual or ceremonial side, nor fail to foresee how indispensable to the conservation of spiritual forces, ideas, beliefs, aspirations, was the rite or ordinance which, for all time, would incarnate them. The Quaker taught our forefathers that even the New Testament Sacraments and Ordinances were but of temporary and transient authority, designed to disappear when the Church had reached a more spiritual plane. But it has not taken Christendom a great while to recognize that the fact of the Incarnation is the law of the life of the Church. You cannot have a disembodied Jesus without His fading soon into a poetical myth. And you cannot have a doctrine of disembodied worship from which the rite, the symbol, the material element, or physical token, the broken bread, the poured-out wine, the washing with pure water, the blessing by the imposition of a human hand, have all disappeared without the speedy vanishing, also, of any moving or constraining power in the forces for which they stand. In other words, whatever may be your attitude toward Ritual or Ceremonial, religion, constituted as human beings are, could not survive without it. Not less than the Holy Book is the Holy Rite one of the most enduringly sacred instrumentalities by which the Church must do her work.

But no sooner is so much said, than it becomes

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necessary, also, to say that this must be with scrupulous respect to (a) *authority*; (b), to *intelligibility*; (c), to *edification*. There are a great many zealous people who are telling us, all the time, with much vociferation, that the Reformation threw over the wall a great deal too much; and that there can be no greater service that we can render the Church than, however difficult the task may be, to bring it back again. And so we are bidden to look just now at those who are earning, as we are told, the martyr's crown, by defying those who are over them in the Lord, and by rending their parishes in twain for an unauthorized and inflammatory usage. Mr. Kensitt and his like are certainly unlovely and intolerable afflictions, wherever they may be found (thank God we are spared them here), but before we anathematize them, we may wisely consider the foolish indiscretions that provoked them. I account it a subject for great joy that in this Diocese we are largely free from exaggerations of Ritual, — I wish we were free from the occasional discredit of its defects, — and I may therefore speak with the more confidence that no words of mine will be made matter of any private interpretation, when I entreat you to recognize, under the three distinctions that I have named, — *authority, intelligibility, edification*, — the grave importance of the Church's office as a Teacher by means of a Rite.

(a) In connection with the first of these distinctions, *due authority*, there is, of course, a large divergence of construction into which I may not enter here. But I would urge that, where one is

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tempted in introducing any rite, or usage, or ceremony, any ornament, or vestment, or posture which has no sanction either in the prescriptive law of this Church or in the godly judgment of the Ordinary, because it is "Catholic," he take the trouble to find within how many thousand miles — or years I was going to say — his conception of what is "Catholic" comes to that, *e. g.*, of St. Vincent of Lirens, "*Quod semper, quod ubique,*" and the rest, before he uses that word "Catholic" to club the objector into silence!

(*b*) And so of the *intelligibility* of variations from established ritual. It is not enough that a usage is pretty, or novel, or dramatic, or even mediæval; unless it has not only a meaning but a serious meaning — by which I mean a meaning which any serious-minded person should regard as worthy of consideration and as plainly suggestive, both by its form and all its other accidents, of some spiritual fact or truth of essential import. For where the worship of God is so encumbered by elaboration of ritual as to be unintelligible to a devout person who has been born and reared in the Church, it has forfeited its right to be perpetuated, no matter how ancient the garret from which it has been recovered.

(*c*) And until a rite is intelligible it is not possible to be *edifying*. That you or I should grasp its *whole* meaning may easily not be possible — as who of us would deny in the case of the highest of all Rites, the Holy Communion? — but that it should at once and easily establish some point of contact with our perceptive faculties, and, above

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all, our spiritual cognition — this is indispensable. And so we may well be content with modest variety, with simplicity, and with lawfulness as the notes of our ritual use. If we will add to this, whether priests or people, the habit not only of frequent but of reverent observance, we shall each in our lot have lifted this great teaching agency of the Church to its rightful place. Many of those to whom I speak have seen great ecclesiastical functions, in great ecclesiastical places — Canterbury, St. Petersburg, Rome, or Constantinople. How vividly we remember their stately pageantry, their splendid trappings, their glittering altars, their thronging functionaries, and the like; and yet I venture to say that, in some quiet country Church, in the modest and reverent presence, bearing, speech, and gestures of some little-favored but faithful parish priest we have participated in a Rite which, for the high note of a devout and self-forgetting observance which dominated the whole, was more glorious and more uplifting than them all!

III. But no teaching by a Book or by a Rite can for one moment claim precedence of the eternally paramount importance of teaching by Life. It is of a significance, just here, not always adequately recognized, that, in the order of Christ's own teaching, the teaching of the Life took this precise precedence. It is impossible, I need not say, to belittle the enormous significance of what Christ taught; but it is just as impossible to ignore the method by which He taught. To an age which had largely lost, or never had possessed, a

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just and adequate conception of God; of the eternal righteousness; of truth as the basis of conduct, He came, first, as the Divine Expositor of that Truth by a Divine Life. First of all He lived among men, not above them, not aside from them, not reserved from them; and the first adequate conception of the Truth broke upon that sorrowful and sin-burdened world to which He came, with what He *was* and *did*, rather than what He said, as He went to and fro among them. What He said, as we know, at first perplexed, startled, and sometimes angered them. But what He was, that they read in letters "writ large and plain." And though, to the last, His truth sometimes failed to persuade, to convince, to constrain, the time came when what He was and did and bore, broke down the last barriers of human hostility and swept away the last remnants of human doubt or distrust.

We greatly need to come back to a fact like this, especially in hours like these. As the Church has gone on through all the ages, widening her conquests, and, above all, multiplying and perfecting her human mechanisms, she has inevitably incurred the peril of losing sight of the fundamental fact that her power of winning souls to Christ is not, and never can be, in these, so much as in that supreme and resistless spell which not only proclaims the truth, but lives it! Our words men may misread; but our acts are, sooner or later, intelligible and significant to all men. What is to-day the glory of our Reformed Christianity but that Sainthood is not the note of an exclusive order, not alone the distinction of the cloister and of the

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cell; but that all along the history of the world, as preëminently in its domestic history, there has been in low places and in high places, alike in the cottage and in the palace, the soft and radiant splendor of Christian living, pure and true and steadfast, in all stations and under all conditions, and making all men see and own that Christ is still in the world in the lives and service of His disciples even as He was in it when He abode among men in the flesh? A ministry that has grasped and is daily making real this fact is doing more for the advancement of God's kingdom among men than all the learning and genius and energy that have wrought in the Church from the day of Pentecost until this hour! I recall at this moment an experience of a single day during the past year, in three rural parishes of this Diocese, which I shall cherish as among the most precious of my whole life. As I drove away from them, one after the other, there came to take leave of me leading laymen of the parish, who said to me, in one instance, "God has given us here, sir, a priest whose life does more for Christ in this community than any other influence that touches it." In another, "We are growing stronger and more united and more self-sacrificing every day, and it is our Pastor's life that has taught us how." And in still another, "God has sent us a good man to minister to us, and his blameless and beautiful life is preaching to us all the time." Could there be any testimonies more significant or more inspiring than these?

The world is waiting, believe me, in all its misery and hopelessness, for the lives — lives lived by

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clergy and laity, men, women, and children alike—that shall provoke them more and more unto love and to good works. Not laws, not emotional Revivals, not the multiplication of orders, societies, guilds, fraternities, of whatever name or sort, can do for Christ in His world what you and I can do for Him if we are willing to live His life, and bear His cross, and do His will. We may despair of the Church, of the family, of the Republic; and yet, in each of these, there is the seed of the nation's regeneration if once those who compose them will set about seeking and striving for the things that make for the transformation of conduct and the witness of character. On the other hand, no reforms will ever come, no triumphs for God that will be worth the winning will ever be won, unless all that we strive to do, whether in our personal or our social and civic relations, is ennobled and illumined by what we are. I hear, from time to time, as I presume you do, the note of despair as to the family, the Church, the city, the nation; and the eager question, "What shall be done to make better the things that are bad and wrong?" Believe me, the question is not so much what we shall do, as what first of all we shall strive to be, and in how blameless and self-forgetting a spirit we shall grapple with the demon of evil, whether in our own hearts or in any of its manifold forms outside of us. Just now the pessimistic note to which I have referred is loudest within our own municipal borders, and the prophets of disaster are many and confident. Men and brethren, if we go to perdition, whether as a community or as a nation, it will be

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because you and I and others like us are too fine, or too lazy, or too self-seeking to care to make the protest, and do the work, and *be* the men and women that will prevent it! I am not so despairing of my kind as to believe that of the few hundreds of thousands or millions of people who make, *e. g.*, the voters of this metropolis or this Republic the majority are not in favor not only of good laws, but of a righteous, clean, and honest administration of them. But if, of those majorities, the greater number are too engrossed with private interests, too impatient of distasteful tasks, too sensitive of obloquy, or personal antagonisms, too money-loving or self-indulgent to concern themselves with guarding what our fathers won for them, we shall lose it—and shall deserve to lose it! There has gone to his rest since I last spoke to you here a citizen, not of our Communion (I mean the late Mr. Dorman B. Eaton), who, as an example of spotless character as a man, and of heroism and almost martyrdom as a citizen, deserves to be commemorated in some enduring monument far more than a good many people whom we are likely so to honor. Who of us here, who were citizens of New York on that dark night when he was stricken down by the appropriate bludgeon of some myrmidon of the ring that then ruled us, will forget the thrill of horror with which every right-minded man and woman among us resented that infamous outrage? But it never chilled the brave man's patriotism; it never stayed his fearless hand or voice; most significant of all, it never soured or embittered his fine and high-bred chivalry of aim

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and purpose, nor, when health and strength came back to him, cost us or any good cause one hour possible to him for unselfish service or courageous speech!

It is in such examples that we learn what faith in God can do in making of our humblest gifts a righteous life for God and man. To-day the Church of Jesus Christ waits for such lives as witnesses, as beacon-lights, as, of all others, the mightiest and most resistless forces for the advancement of His kingdom on earth!

Ours be it then to awaken to our threefold stewardship clergy and laity alike, as teachers in the family of Jesus Christ, through Book and Rite and Life! God has given us the tools with which to build His kingdom. May His Holy Spirit fill us with the wisdom and courage to use them!

TEMPERANCE

A CHARGE

DELIVERED TO THE CONVENTION
OF THE DIOCESE OF NEW YORK
SEPTEMBER 24, 1902

TEMPERANCE

Men, Brethren, and Fathers:

THE law of this Church binds upon me a duty¹ which, though now rarely observed, I still feel to be a definite obligation; and in its performance I shall ask your attention this morning to a Charge upon the subject of *Temperance*.

I do this because I regard the Church's attitude to this subject as of primary and preëminent importance, and because I hold that she is in the world as the guardian both of Faith and of Morals. I do it, also, because there is, I believe, at present existing wide-spread misapprehension on this subject, and, what is worse, wide-spread apathy. This last is worse, I think; because, oftener than otherwise, it is the result of serious inquiry and wide scrutiny, both which have issued in the conclusion that the subject is one concerning which good men and women are bound to differ, and concerning which—for this is the gravest aspect of the whole business—their differences are of no consequence. As well might we say that the differences about the organization of the Family which exist, *e.g.*, here and in Salt Lake City, or Constantinople, are of no consequence; and that clear and true views of duty do not affect conduct. We know

¹ See Digest, Canon 19, Title I, § ix.

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better than that. We know that you cannot found a state upon an order which is false to the mind of God and the Spirit of His Divine Revelation; and we ought to know that where these have disclosed themselves, as they have by the voice of Prophet, Apostle, and Martyr, it is at the peril of souls — our own and other men's, for whom, in a greater degree or less, we are also to answer — that we disregard them. When the great Apostle to the Gentiles stood before the Roman Governor Felix "he reasoned," we are told, of "temperance," as well as of "righteousness" and "a judgment to come." The Greek word, as you will remember, is *ἐγκρατείας*, of which the Latin equivalent is *continentia*, and there is no doubt that it is self-control of every kind which the Apostle has here in mind; as, undoubtedly, it is true that temperance is not only of one kind nor consists in self-control only in regard to one appetite. But as little is it to be forgotten that, over and over again, as in those memorable words, "Be not drunk with wine wherein is excess, but be filled with the Spirit," the New Testament very plainly warns us against a danger which is even more our danger than theirs to whom, originally, the Apostolic warnings and Epistles were addressed. The Christian Church has undoubtedly wasted much energy, and well-intentioned Christian people are still wasting much activity, in the pursuit of methods and maxims concerning the drink-habit which have earned for them the ridicule, if not the resentment, of reasoning and reflecting people; but those of us who

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judge such persons harshly are often willingly ignorant of situations and incidents which are peculiar to our modern civilization, and which have, and had, no parallel in Oriental times or customs. Let me make my meaning here quite plain. If the dangers from drunkenness had been as great or as imminent in the tropical countries in which the first Missionaries of Christianity lived, and to which they wrote, as they are in ours, I believe that their language would have been much plainer and stronger, though I believe they would not have departed from the wise law by which they were governed, which did not lay down rules, but which enunciated principles. For modern life in New York is not ancient life, whether in Jerusalem or Antioch. The modern strain of bread-winning is not, at any rate with us, the easy task of earlier or later tropical existence. With our conditions, in other words, have arisen a whole family of perils of which the men and women of St. Paul's time could have little or no knowledge. We resent, alas! — most of those to whom I speak this morning — as an intolerable impertinence a reference to these conditions, as though they were all of a nature for which we were in no wise responsible, and to which we could bring no amelioration; but, in fact, no one who is reaping the benefits of any single one of the achievements of our twentieth century civilization, has a right to do so without asking himself the question, what are modern cheapness, and invention, and machinery, and all the multitude of inexpensive conveniences which make my life so

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different from the life of my forefathers—what are these things costing—not the employer who produces them, nor the tradesman who sells them, but the mechanic who makes them? And, how can I judge him whose task is so narrow, so confining, and so monotonous, if, now and then, he “evens up,” as he says, and introduces a little variety into life by getting drunk?

“Well, we cannot blame *him*,” say a large body of sympathetic and serious-minded people, “and so, rather, let us blame those who put temptation in his way, and who furnish him with the means to drown, for a little, his reason in the *lethe* of drink.” We have had, and still have, as I pointed out not long ago, a school of reformers who had excogitated, at this point, a definite philosophy of responsibility which, since then, has found its echo in denunciations and in legislation equally impotent and futile. Mr. John B. Gough was the father of this school of reformers, whose shibboleth is that the drunkard is a victim and not a transgressor; and who, in consistent forgetfulness of the Apostolic maxim that “every man shall bear his own burden,” have undertaken to create for us a new earth, if not a new heaven, by penalties which strike at the man who sells an intoxicant rather than at the man who buys and drinks it. Let us not seem to underestimate the responsibility of him who, whether for pleasure or for profit, “putteth a stumbling-block or an occasion to fall in his brother’s way.”¹ That this is both real and grave, he only can doubt who has come to doubt all moral

¹ Rom., xiv. 13.

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standards, or to believe that one can divorce any part of his life from those obligations to love and safeguard one's neighbor as one's self, which are fundamental to the mind of Christ. But the mischief of much of our modern philanthropy, in this connection, has been that, in recognizing a common obligation, it has minimized those primary obligations which are not common but individual. The Apostle is careful to marry to that great precept, "Bear ye one another's burdens and so fulfil the law of Christ," that elementary and eternal condition of human existence that "every man shall bear his own burden." It is in vain, therefore, that, in the administration of human laws which deal with vice or crime, it has been common for the judge, or the jury, to take into account, and to make allowance for, the inebriated condition in which the offender committed a crime.

The human conscience, more unerring in its decisions, often, than the fallible mechanisms which are the product of an artificial civilization, demands, "Whose act was it that chose to take the drug or the dram which produced this state of so-called unconscious irresponsibility?" and to that question the law, or the jury, or the judge who conspired to shield the culprit must give a valid answer, or accept the responsibility of the act which they condone.

It was not unnatural that, confronted by such questions as these, an unreflecting public sentiment should have taken refuge in legislation which, if it refused to face the issues which it raised, brushed them aside with sweeping enactments, which, at

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one blow, proposed to destroy a traffic which it could not control. Nothing could have demonstrated more clearly the utter failure of that attempt than the hysterical and vituperative denunciations with which the disclosure of that failure has been met. In this connection the association of the principle of local politics, whether municipal or national, with that of prohibition has notes which are alike pathetic and alarming: pathetic because it reveals how weak they may be whose great place forbids that they shall speak the truth as they know it; and alarming because it discloses to us how little representative, under the dominion of this cowardice, are even the best minds among us.

It is such a situation as this, my brethren of the Clergy and Laity, which makes your duty and mine to-day so plain. If mere enthusiasm, often blind, and oftener partisan and one-sided; if representatives of the law, in its executive or administrative acts; if the law itself, as the expression of a great popular movement — if all these together are unequal to the abatement, or at any rate to the banishment, of an evil so great as that which, in this connection, afflicts our land and our people, then, surely, it remains to those who believe supremely in the presence in the world of Divine forces and influences, which of all others make most potentially for righteousness, to arise and strive. For myself, I do not believe that such forces have been asleep, or that their results may not be traced. I remember very well the profound impression produced upon my own mind by the statements of an able and experienced physician, to whom, when on

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the way, some time ago, from one appointment in the interior of this diocese to another, I put the question, "Tell me whether, in this region of country, with which, as a physician, you have been familiar for more than a quarter of a century, you consider the drink-habit more or less prevalent?" His answer at once was, "Far less prevalent. When, a quarter of a century ago, I arrived in a village, and left my horse at the village tavern, I was expected to take a drink at its bar with every man who asked me; and had I refused to do so, should have been regarded as a churl or a snob. I am not now even asked to do so; and if I were, and were to accept, such an act would be considered discreditable both to my personal standing and my professional character."

Such an incident is of value because it discloses what has widely come to pass in our land, and what has often a very misleading influence upon our judgments. When we were a homogeneous people, an hundred years ago or more, our drinking habits were far more convivial and excessive than they are to-day; but this is only to say that people who had brought with them certain traditions of indulgence, and especially certain usages of hospitality, strove to maintain them, and to pass them on their children. But we are no longer a homogeneous people, and while it is quite true that the usages in houses in which you and I are at home are much simpler and less indulgent than were the drinking usages of our ancestors, it cannot be pretended that this is true of the larger life of to-day, or of great masses of people for

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whom, whether we like to recognize it or not, you and I are in some fashion responsible.

"Who are they?" is it asked? I answer that I am not now referring to that class of imported citizen whom, if we accept at all in this land, it is curiously enough asserted that we must accept with all the idiosyncrasies as to drink, and the times, and manner, and measure of consumption of it, that he has brought with him. For myself, I have never acquiesced in any such loose and essentially licentious dogma, nor will I. It is entirely competent for a republic to make its own liquor laws; as it is for it to make any other laws. If to any they are distasteful, then the impulse which has brought so many out from under the yoke of other distasteful laws, in other lands, may take them back again. "I thought this was a free country," exclaims the foreigner, sometimes, brought up suddenly by some severe restriction to which he happens to have been unwonted. No, my son! There can be no such free country as your words imply, unless it be a country of unbridled license; and that would have in it the seed of its own speedy doom. If, in this land, there are restrictions, it is because they are for the greatest good of the greatest number.

But here a question inevitably arises which underlies the whole discussion, and that is the question, "What is the greatest good of the greatest number?" It is impossible to look on the face of human society, it is still more impossible to read human history, and not recognize the fact that that which makes a great people or a great man

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is the presence and the power of a great ideal, and that no mere rule can take the place of an ideal, even though it be the rule, *e. g.*, of total abstinence. Now, then, the history of the enforcement of a mere rule has wrought in the temperance reform precisely what it has wrought in every other great movement—it has produced formalists, but it has not been fruitful in virtue. It is not necessary, at this late day, to produce the evidence of this, for at last the facts have become so notorious that honest men have ceased to challenge them; but if any one of us is in doubt on the subject I desire to commend to him the pamphlet of Mr. Albert Griffen of Topeka, Kansas (which Mr. Griffen will send him accompanied by a Total Abstinence Pledge), entitled, *An Earnest Appeal for the Substitution of Christian for Pagan Methods in all Moral Reform Work*. Says Mr. Griffen in this pamphlet: “Not long ago, a prominent and estimable prohibitionist (in Kansas) said, ‘If any one wishes to send to Kansas City (which is in the State of Missouri, across the river from the State of Kansas, and not subject to the Prohibitory Law of the former), and get a case of beer for his own use, I have no objection. *What I want is to close the open saloon.*’” Now, I am not quoting this incident to indicate the depravity, duplicity, and essential dishonesty of the person whose words it recites. I am not sure that we may justly impute any of these things to him; for it is one thing to object, altogether, to a particular traffic, and quite another to object to certain features, characteristics, or conditions of that traffic;

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and the misfortune of those who are advocating prohibitory laws, whether they are to be applied to Sunday or week-day usages, is that in their zeal for one object, and that a very good object, they fail to recognize the influence of their methods upon the minds of those who look at a subject less microscopically and more widely and largely than they do. It cannot be denied — the hysterical and abusive denials which one sees or hears only furnish to a philosophic mind the stronger evidence for the thing denied — that the growth of the consumption of substitutes for things against the use of which prohibitory laws are aimed, has risen side by side with the prevalence of those laws; and the observation and published statistics of medical men in States where such laws have obtained, opens a chamber of horrors into which I have no heart to ask you to enter.

Indeed, the wonder is that that chamber does not grow more appalling and more revolting every year. Modern life, it must be owned, does not grow easier, or less anxious, or less exacting. I recognize, gladly, all that our modern civilization has done to ameliorate its conditions, and in some cases to lighten and abridge its tasks. But it must be owned that, like the freedom of the Roman Captain in the book of the Acts of the Apostles,¹ “with a great sum have we obtained this freedom.” Urge as one may — and can — the gain in much that makes for refinement and leisure in the life of the modern toiler, especially in rural and comparatively simple environments, you cannot segre-

¹ Acts, xxii. 28.

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gate such an one from the more heated and strenuous life that throbs in cities, and to which sometimes, nowadays, we are bidden, as though its strenuous quality had some special note of virtue in it. Our modern life, as ordinarily constituted, has nothing of the sort. It is singularly adapted, whether it is lived in towns or villages, or among fields and forests, to promote restlessness and discontent, to make us less and less satisfied, in the rare and wise words of our catechism, "to do our duty in that state of life to which God has called us," and more and more eager to break out of it—to bring the great majority of people, in other words, under conditions in which restlessness and impatience are the dominant notes in their lives.

And what is the product of it all? You do not need, men and brethren, to have me tell you that it is a widespread discontent which threatens our whole social structure. Wealth is unequally distributed, we are told, and the sophistries that are born of envy and hatred are hawked about the streets to inflame, in a land which refuses to enthrone any class above another, the passions of the less clever, or thrifty, or industrious against those who are more so. At such a moment and under such conditions our prohibitory laws, whether we put them in operation on one day only, or on all days, are as stupid as they are ineffectual. Under a system of government that boasts that it knows no privileged classes, we cater to them at every corner, and the club, the hotel, the fashionable restaurant furnishes for a dollar

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what the wearer of a fustian jacket with his five or ten cents cannot even venture to ask for. And yet this is a system which we defend in the name of our Puritan forefathers and our primitive traditions. I often wonder, if they could come back and see our changed conditions, what they would say to it!

“Well,” do I hear some one say, “are we to understand from this that your judgment is that all law, in the matter of the indulgence in intoxicants, should be abrogated, and that a great community such, *e. g.*, as this should be left on Sundays and week-days alike to unbridled indulgence?” No, I have never held to any such view as that, nor have argued for it. No sane man can be in any doubt about the enormous dangers to our modern life of the drink-habit. Toward the changed conditions of that modern life I have already glanced in passing; and no one of us can be wholly unaware of them. I have lived in this city nearly forty years, and I cannot pretend that, in any calling in which one is set to earn his bread, such a task is as easy as it was forty years ago. What we gain, or seem to gain, at one end, we lose, or seem to lose, at the other. To sum up the whole situation in a statement which can hardly be disputed, the individual seems to me increasingly to count for less. The other day, in another country, I saw a cash register, invented, I believe, and patented in our own, that not only notes sales, makes change and delivers it, but completes also the entry of the purchase, records the whole transaction, and delivers to the

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buyer a receipted bill. Now, the feature in this whole ingenuity, noteworthy and clever as it certainly is, which must needs interest a very large number of people, is the employee, or the two or three employees, that disappear out of the shop with the introduction of this invention. They may have been doing their duty with scrupulous and unwearied fidelity, and their employer—but at this point I hear some one exclaim, “Hold on there! They have no employer. They are working for a corporation, and they never see or treat with anybody but a department manager.” Very well, then; the department manager knows that they have been honest and faithful; but no matter; they must go, because the machine will work cheaper than they can; and they go—where? to what?

Well, they do not go to sleep, or to play. They must live, and it may be that like Erskine, when, a young and untried barrister, he stood before the Court of Appeals in the House of Lords and said, “My Lords, I am sensible of my audacity in standing here; but, my Lords, I have felt my children plucking at my skirts and crying, ‘Father, give us bread!’”—like him, I say, these may have felt children’s hands plucking at their skirts and have heard children cry, “Give us bread.” And if they do, and if, seeking in vain for a task and a wage, men and women strive for a little to dull the keen edge of their despair, and to drown by narcotics or intoxicants the horror of their helplessness, is *our* only resource such legal enactments as shall make their mischievous self-indulgence more furtive and more adroit?

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“Well, really,” do I hear some one say, “this is the most extraordinary appeal for the abrogation of good laws that I ever listened to, most of all from the lips of a Christian Bishop! Are we to be told that the conditions of our modern life are such that the only alternative for those of us who abhor — and rightly abhor — a drunken society and a bacchanalian Sabbath, is to repeal all laws which seek to discourage the one, or to repress the other?” Most surely not; but we do need to have it shown to us that the remedy for evils which we all alike deplore does not lie along lines which hitherto we have followed; but demands a much wider outlook; a much wiser method; and, most of all, a much more constant personal service than any that, hitherto, we have rendered or even contemplated. Let me speak of these things in the order in which I have named them.

And, first, let us strive to recognize the fact that the present situation in the matter of the drink-habit demands of those who propose, in any wise, to deal with it, a much wider outlook than has hitherto been our wont. It has been our wont, I think, to attribute the drink-habit mainly to two causes, the convivial instinct and an inherited appetite. I would not under-estimate either of these, but I am persuaded, as I have already indicated, that these causes account, as a matter of fact, for a very small percentage of our widespread and prevalent inebriety. Our times have, in this particular, created their own perils; and they are perils which threaten both sexes and all ages, and

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which, in many cases, may not be evaded. Undoubtedly it is true that, so far as ordinary usage and habit are concerned in the matter of intoxicants, the standards in many departments of life are higher than those of our ancestors. But when I am reminded that many — the majority, I presume — of railway corporations will not employ a man who drinks, and when this is quoted to me as a great advance in the standards of the present as compared with those of an hundred years ago, I wonder whether I am called upon to remind this boaster that one hundred years ago there were no railways, and therefore no situation pertinent to such a comparison. The illustration is an appropriate one, just at this point; for it recalls to us the multitudinous ways in which the civilization of our fathers was unlike our own; and how there has come into being, in our own time, a whole group of situations new, exacting, and, most of all, exhausting. In a word, the very conditions of life itself have changed; and if men, and especially women, are to face and master the problem of life, many of them honestly believe that they must have an occasional surcease from care, to which, whether it is furnished by whiskey or opium or some other equivalent stimulant or narcotic, they believe that they must turn. I wonder whether any of those to whom I speak happen to have read the defence of the importation of opium recently published by an English physician. Let me say at once that I am not referring to it to endorse it, to commend it, or, in any way, to approve of it; but simply to submit it as testimony at

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once dispassionate and, so far as its details were concerned, scrupulously reserved, to the effect that, on the whole, modern life in modern lands was impossible save as, somehow, the strain and stress of it were ameliorated by the use of agencies which made its exactions less incessant and less exhausting.

Observe, I am not urging the competency of such specialists to prescribe for the disease which they diagnose. I am simply calling attention to their diagnosis as a matter with which, in connection with the whole drink-question, we must needs be concerned. Is it true that the tasks of the bread-winner, the daily wage-earner, who make up the vast majority of our human kind even under the most advanced forms of our civilization, are more exacting and more monotonous than those of their predecessors? For myself, I have no slightest doubt of it. Society rises, indeed, with a marvellous swiftness and efficacy, to respond to the cry for help for those who cannot work at all; but the case of those who can is not, I think, made easier, but more difficult, as the days go by. We progress steadily and splendidly in the fertility of our inventions; but, as the cleverness and adroitness of machinery rises, the demands upon the cleverness and adroitness of the workman diminish. And yet they cannot diminish without leaving his task more circumscribed, more mechanical, and more monotonous. Do we know how mechanical and monotonous, at last, it may become, and do we know what a mechanical monotony at length takes out of a man? For, until

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we do, we are in no position to judge our brother who, at the end of his day's task, turns to stimulants or narcotics which to us may be abhorrent. His home and yours—have you ever compared them? His leisure and yours, his environment and yours, his food and the conditions of its preparation, his recreations, companionships—in one word, his resources, and yours—do you know, not how like, but how utterly unlike they are? And yet, when you talk to this brother man, you are surprised, it may be, to find in him tastes and sympathies and aspirations not unlike your own! What chance have they, and what warrant have you and I, for criticisms, behind which has been no single effort to better the habits which they assail, or the conditions out of which those habits have sprung?

You will gather from all this how superficial, how utterly inhuman, inconsiderate, and unreasonable, I regard a great deal of that doubtless often well-intentioned zeal which seeks to make men and women virtuous and temperate by a law of indiscriminate repression. I do! I do! and if I am sent here of God for nothing else I *am* sent here, men and brethren, to tell you that; and to entreat you to discern that most of our methods for dealing with the drink-evil in our day and generation are tainted with falsehood, dishonored by essential unreality, and discredited by widespread and consistent failure. There is a drink-evil; and you and I must not ignore it. There is a task for Christian men and women, just here, to perform, and you and I must not shirk it. But let us begin by

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trying to recognize the facts, and then let us strive to deal with them in a way worthy of their portentous significance.

And this will require on our part a frank recognition of certain situations of which here I can only speak briefly, but concerning which I dare not be silent.

(a) The life of men is necessarily largely passed in their homes; and whatever mechanisms we have devised for bettering the conditions, or varying the monotony, or widening the resources of the poor man's home, have had, as a rule, this defect, that they touched only one or two members of such a home and habitually neglected the woman, who must forever be the centre of it; and who, in the homes of the poor, is oftener than otherwise the prisoner most closely confined and hardly worked of all. Do you know, now, what will bring largest relief and sunshine to such a toiler? Miss Octavia Hill, who, with a splendid heroism, and a patience that was simply divine, led the way in the vast reforms in structures which are a resplendent note in the modern London home for the working-man, has shown us how a great many constructive and sanitary improvements in such buildings have been neglected or abused by those for whom they were provided, because they involved, in their care and administration, a considerable increase of vigilance and labor. The illustration is of value because it makes plain to us that no ascent from primitive and animal-like modes of living can be made without an expenditure, whether of mind or of force, which, upon a very tired man or woman,

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makes a demand which they will shirk if they can. I presume that you and I would, if we were in their place;—and such facts indicate the lines along which beneficence must needs move, if what *we* reckon as progress is not to have the inevitable tendency of driving men and women out, and not beckoning them into their homes. “I belong to a club—to three or four of them,” says a man of sufficient income not only to pay his dues at the club, but to equip what he calls his “den” at home; “but I spend most of my evenings under my own roof;” and this disciple of domesticity beams upon you with an air of conscious virtue, and cries out, “Shut up the saloons, Sundays and week-days, too, if you can. The place of the working-man is in his home!” And he knows as much about the working-man’s home as he does about the rabbit-hutch on an Australian farm!

(*b*) I have no leisure here to discuss the questions of food and recreation as I should wish to do in this connection. The growth, in our America, of life in hotels; the vast number of your friends whom you recognize when you go yourself to a good restaurant, whether in an inn or in a club; the throngs that, night after night, fill every place of amusement in the land; and the steady tendency, in all considerable communities in the United States, in places of *amusement*, to be no more, and to aspire no higher;—these are facts which, when we lay them side by side with the lives of those who form the great majority in the communities in which most of us live, have a profound and tragic significance. “We want a more strenuous life,”

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cry a certain school of philosophers among us. Well, men and brethren, it is just those whose tasks grow, daily, more exacting, and whose labor is, if not more incessant, more monotonous, who are among the chief patrons of places and indulgences that we regard as most evil. A young friend of mine who was, I am proud to say, a candidate for Holy Orders in this Diocese, told me that he and his wife, not long ago, had spent their summer in town, and had devoted themselves to furnishing recreation and social relaxation to two classes of persons—bank clerks and car-drivers. "But why those two?" I asked. And the discerning answer was, "Because they struck us as tied to tasks that were both irksome and monotonous." There was a fine discernment here, which the Christian Religion and the Church of God must bring to bear upon all our social problems if they would solve them.

In the considerations which I have thus far urged will be found, I think, the grounds for that wider outlook to which to-day we are called, as well as the reasons which have made it impossible for me to feel any very keen interest in controversies which have raged all around us, and which concern not alone this city, but every town, and village, and hamlet in the land. We have been trying to fit old laws to new conditions; and then we have railed against the law-maker on the one hand, or the executive on the other, because the laws and those who administered them so poorly realized our ideals. Believe me, we shall have to go a good deal deeper than that! The law, it

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should be remembered, under such a system of government as ours emanates from the people, but our civic situation makes it possible for us to be under the authority of laws which are in no sense the expression of the people who must obey them. Here in this city we are ruled, as to some of the gravest interests that affect our well-being, by a law-making body that the largest charity cannot erect into a competent or sufficiently informed judge of our moral or social conditions; and if we venture to say so, ignorance and insolence revenge themselves upon our criticism by giving the screw of the law another turn, that we may "know our place and keep it!" Our Republican, or Democratic, system of government has never been put to a severer test than that to which it has been subjected in this commonwealth, when a legislature enriched by neither our best brains nor our widest experience has, with an audacity as smug as it was vociferous, made laws for the second city in the world, and insisted that it knew better what that city needed than the city itself could know! I protest, we are not a community of thugs or bummers! For myself, I should be perfectly willing to submit every Sunday law that we have — whatever traffic it regulates or represses, on whatever sacred day of the week — to a vote of the people of the town who have a right to vote; confident that every hallowed interest would be protected, and that the day of unbridled license which so many so confidently foretell would never dawn. We are not a godless and dissolute mob, waiting to pour scorn upon those great ideas and beliefs

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in which the founders of this Republic laid its first stones; and if there is a condition of things among us, — if we have inherited restraints and limitations which are not common to the oldest and best-tested civilizations in Christendom, — then we are not Pagans because we challenge them! The times call for a great many things; but for nothing louder than for an intelligent and fearless discrimination!

And this for no other reason so much as because, by a great number of our wisest and best citizens, various methods now being employed in this country to diminish or restrict the drink-traffic; to present to the public counter attractions to the saloon; to place the sale of intoxicants entirely and exclusively in the hands of the civil authorities; and to increase the cost of the manufacture or the sale of everything of the kind, so that it shall cease to be the profitable business that it undoubtedly is in many instances to-day — all this is now being attempted, and is wise and well as far as it goes. As far as it goes, I say, for no one can deal candidly with the facts in the case without owning that each and all of these expedients has gone but a very little way — and seems likely to!

It was, therefore, with a very keen and sympathetic interest that I listened, last spring, to a statement made by Earl Gray to a few persons at the City Club, in this metropolis, on the Temperance Problem in Great Britain, and the latest and by far the most promising movement of which I have heard for grappling with it. The situations in the two countries are not identical, and the methods

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to be employed in dealing with them are not and cannot be the same. But one or two facts are true in each case, and these, as it happens, lie at the bottom of the whole business.

One of these is that the saloon or the gin palace, whether it exists here, or in Liverpool, or Manchester, has for its most determined enemies those who never use it, and, as a rule, know nothing about it. I doubt whether their assaults upon it, and their pictures of what its influence has been and is, have ever had the slightest effect upon those whom they aimed to reach. Men and boys have been won away from the saloon, but it has been by methods of which Messrs. Rowntree and Sherwell tell in their admirable volume, *The Temperance Problem and Social Reform*, which I commend to every one who hears me as incomparably the most valuable contribution which recent times have given us to this whole discussion.¹ "I was visiting," says the present Bishop of London, then Bishop of Stepney (I am quoting from the volume to which I refer), "in the London Hospital, and found myself sitting by the side of a broken-legged publican. When he heard who I was, he began asking about the welfare of several of our club members." (The Bishop had been Warden of the Oxford House Settlement, in Bethnal Green, whose men's clubs have a total membership of 950, and an average nightly attendance of 475.) "I asked him," said the Bishop, "how

¹ *The Temperance Problem and Social Reform*. By Joseph Rowntree and Arthur Sherwell. Hodder & Stoughton, London, 1901.

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he knew these club members of mine.” “Oh,” he said, “they were regular customers of ours before they joined your club; I had a public house down your way.”¹ In other words, the public house furnished something to these youths, and they went there for it; the time came when they found elsewhere what they cared more for, and then they went where they could get that.²

And though Settlements, whether like Oxford House, or Toynbee Hall, or anything here, or in Boston, or Chicago, which have striven to grapple with the drink problem, have not yet solved it, they have pointed steadily in one direction as furnishing its solution, and as indicating the methods by which we may reach it. It is in vain that you tell the working-man that the saloon is evil, until at least you are honest enough to recognize that there are features of it that are not evil, and that, as often as otherwise, those are they which he most of all prizes, and oftenest turns to. Again, it is in vain that philanthropy — or at any rate philanthropy as feeble, as intermittent, and as unintelligent as is much of that which has, thus far, grappled with the drink problem — attempts such measures of reform as simply emphasize the evils which they seek to fight. Two or three facts must be plainly recognized and candidly dealt with before we can even make a beginning.

One of these consists, as Lord Gray told us, in

¹ *The Temperance Problem*, etc., page 581.

² The Rev. J. E. Freeman, its president, advises me that the Club using the Holly Tree Inn in his parish has between 1,100 and 1,200 members, and often 300 working-men in one room!

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a clear discrimination between conditions with which, unlike as are those of an American city to those of a European city, both alike must reckon. For example, one kind of man goes to a saloon to get an intoxicant, and for no other reason. Another goes there for any one of half a dozen purposes: refreshment; amusement; companionship; information; physical easement; business appointment, or mere change; for which last you, my brother, go next door, or to the club, and which all sensible people regard as wholly innocent. Now, then, the strength of the saloon-keeper has been in keeping the supply of these different wants together. The wisdom of those who antagonize him will be in separating them.

This the great Public House Movement in England has done. If you want gin, or rum, or whiskey, or any intoxicant, you must go to a place where these are sold by corporate authority, and utterly without profit to the individual who sells them. If this individual can sell you instead tea, milk, coffee, or some other harmless beverage (if there is any harmless beverage) he will share the profits of the sale, and at the end of the year the village, or town, or city will share it still more largely; so that already there are towns in England that have been lighted with electricity, provided with a park, a music-hall, or some other substantial form of recreation, out of a traffic which steadily diminishes the sale of intoxicants, and increasingly promotes the health and recreation of the people.

I have no space here to go into the merits of

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this really great scheme—the first, I think, in modern times that, in recognizing a situation, has dealt with it in a really great way. It opens vistas of further progress, along which all the training of these modern days is educating us to advance. This is the age of great capitalistic combinations; and after railing at them or denouncing them, according to our more or less imperfect lights, a great many of us come to see that, on the American principle of the greatest good of the greatest number, more than one of them that we have been railing against most vehemently is a cheapener of production, and so, in the long run, a friend to the poor. I wonder that it has never occurred to the Temperance Reformer to attempt a reformation by conversion and not by annihilation. Behind the modern saloon-keeper, vicious as he may be, and evil as may be his traffic, stand a great multitude who regard their rights as invaded when he is attacked, and yet not one in five of whom would not own that his business is largely mischievous in its effects, and almost universally deteriorating in its tendencies. Are these irredeemable? Is the whole incapable of transformation? Are they only demons or robbers who are engaged in it? Suppose, for a moment, that the same genius that has touched and transformed great industries should band itself, for a little, to understand that great Temperance Movement which to-day is going on, on the other side of the Atlantic, and to bring to its inauguration among us the best brain and the most generous use of capital in the land: would such a movement be without material

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as well as moral rewards? On the contrary, I believe that the one would surprise us as much as the other; and that what I saw last summer, night after night, in the Tivoli Gardens in Copenhagen — how I wish I could reproduce that charming and altogether healthy and attractive scene here! ¹ — might become a part, and that a typical part, of our summer life in this great city! No, no, let him doubt or falter who will; we have come to recognize great evils, and a great degradation, in our present mechanisms of refreshment and recreation in America. Our next step ought to be — nay, it must be — that cordial *unification* of the forces of brain, of wealth, and of energy with which we may recreate, transform, and ennoble them!

And this brings me to the final word on this whole subject which I would leave with you. There is a marked tendency in much of the organization of our modern life to eliminate the individual, or to reduce him, in the vast mechanism of our social fabric, to be a mere cog in a wheel, which revolves without much reference either to his predilections or his inheritance, and this, curiously enough, is called “the higher civilization.” Its relative value and its possible mischiefs open too vast a field for our discussion here, but certainly it is a pertinent question to this occasion and to this place to ask, “What had Jesus to say to such a conception of human society?” If its divinest

¹ After the Charge was delivered, I learned that the founder of this garden was the father of one of our Clergy — the Rev. Mr. Carstensen — and that the fellow-citizens of this wise Dane had erected his statue in a public square in Copenhagen.

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conception *was* one that annihilated human freedom, and absorbed the individual in some vast mechanism which minimized personal responsibility, then we ought to find some trace of such a society in the New Testament ; but we look for it there in vain. And since then, whether we look at the Assumptionist Fathers in France, or at the history of such a fellowship as that of the Shakers in our own land, we look in vain for any faintest warrant for believing that the development of virtue consists in the annihilation of personality. On the contrary, the thing of paramount interest about the Four Gospels is that they are so largely the story of the way in which a Divine Life touched and influenced human *personalities*. It is in vain that we strive to harness Jesus Christ to our great modern movements by showing how He organized men, and articulated machinery, and multiplied local associations. He did nothing of the sort, and if one says that *He* did not do it because He left it for His Apostles and disciples to do when they went about planting and organizing churches, the answer is that, in what these said and wrote, as with their Master, the prevailing note was not that of a mechanical organization but of spiritual truth, forever appealing to the personal conscience and the personal will !

And to that which was the prevailing characteristic of the first preaching of the Gospel, I believe we must to-day return in all our strivings for reform. We are seeking to achieve reforms by legal enactment ; but " what the law could not do," says the Apostle, " the Spirit of Jesus Christ," speak-

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ing to the individual soul and the personal power of choice, "can do, and does do." Go back and read the history of the great Washingtonian Movement! We have forgotten all about it, now, but I can remember its triumphs in my childhood, and they were the triumphs of personal interest and service;—unwearied watchfulness, untiring patience, inextinguishable hope, watching, persuading, leading, lifting, forgiving, encouraging, and forever *loving*, which at last conquered, emancipated, and redeemed! Ah, what triumphs after this fashion I can recall at this moment, where one woman has been will, and purpose, and vigilance untiring; her whole life overflowing with tenderness into the other's until that other has staggered at last to his feet again, and with a child's self-distrust, and a man's strength of purpose, has fought his way back at last to blameless living! Oh, my brother, my sister, my daughter, my son, somewhere in you God has shut up this strange power of influencing some other, and of redeeming some other life sold under its base dominion to a base appetite, so that at last it shall be free! We may make laws until there is no part of life that their restrictions do not cover, and then we may sit down and wait to see them do our work and redeem our brother man! Believe me, we shall wait in vain! As Jesus put forth His hand and touched the leper, so must you; and as His look recalled the erring Peter to His side, so must yours! The world waits, we say, for better laws—or for better men to administer the laws! No, my brother, it waits for love—the vigilance of

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love, the service of love, the sacrifice of love !
The whole moral sense of the community is congested with theories of Temperance Reform, which have in them every note of excellence but that of personal service — and that, if once we can be roused to it, will be worth them all !

THE POWERS AND THE
POWER OF THE EPISCOPATE

SERMON

PREACHED ON SAINT MATTHIAS'S
DAY, FEBRUARY 24, 1885, IN ST. JOHN'S
CHURCH, DETROIT, MICHIGAN, ON
THE OCCASION OF THE CONSECRA-
TION OF THE REVEREND GEORGE
WORTHINGTON, D.D., AS BISHOP OF
NEBRASKA

INTRODUCTORY

THE history of the Episcopal Church in the United States would be very imperfectly told if it did not record the remarkable services of its missionary Episcopate. The exigencies of sparsely settled regions in the West and Southwest, where the Church was largely unknown, and where without a supporting constituency it was impossible to organize dioceses, made it necessary to provide for an oversight and administration which should also unite with it much of the work of the pioneer and the missionary. To this end, in the year 1835, the Church chose its first missionary Bishop, the gallant and lion-hearted Kemper, and sent him to be Bishop of Missouri and Indiana. His jurisdiction in fact included almost the whole Northwest, and for nearly twenty years, and until elected Bishop of Wisconsin, he gave himself to his work with contagious and undiscouraged enthusiasm.

Bishop Kemper was the first in a succession of missionary Bishops who have been among the best gifts of the American Church. Among them have been Scott of Oregon, Randall of Colorado, and their like, in earlier days, and Lay and Robert Elliott and their like, in later, all now gone to their reward, while among the living are men to

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whose wisdom, energy, and self-sacrifice the Church will find itself increasingly indebted as the years go on.

Among these it is no disparagement to others to say that the name of the first missionary Bishop of Nebraska, Dr. Robert Harper Clarkson, will always stand preëminent. Of border ancestry (he was born in 1826, in Gettysburg, Pa., near the Maryland line) Dr. Clarkson united in himself the vigor of the North and the sunny charm of the South. Of gentle birth and lineage, a college-bred man, with a sincere love of letters, he was always and everywhere a man of the people, and he was able to unite in himself the most unbending loyalty to the traditions of the Church, whose son he was, with the kindest and largest sympathies toward all sorts and conditions of men. In its early history in the West the Church had no easy task. It found itself in communities which were usually not so much hostile to it as good-naturedly contemptuous or indifferent. It was almost utterly unknown, and its historic claim, to those bred of Puritan ancestry, or with equal disesteem and distaste for any other than a highly emotional type of religious teaching and worship, presented, practically, almost no points of contact. It was the calling — no easy one — of the missionary Bishop and his clergy to create these — to establish the *entente cordiale*, and then by means of it to make men love the Church and her services because they had learned to love and trust the men who brought them to them.

In this work Bishop Clarkson was a prince-

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Bishop, certainly not because of the state in which he lived or traveled,—the Apostle who was a tent-maker was hardly more familiar with hardships than this his true successor, — but because his nobility of speech and service won upon all to whom he came. The present Diocese of Nebraska, with its Cathedral, Churches, and schools, is his worthy monument; and when, all too soon, the time came for one who had worn himself out in the service to rest from his labors, he left a large and strongly rooted work behind him.

To succeed him in the charge of that work the Diocese of Nebraska called, in the year 1885, a man who was like-minded; and it was the happy privilege of one who had known him in his earliest ministry, and who had learned then to recognize his earnest and devout character and his fervid missionary spirit, to preach on the occasion of his consecration, on Saint Matthias's Day, Feb. 24, 1885, in St. John's Church, Detroit, Mich., the sermon which here follows. It is noteworthy that since then the Diocese of Nebraska has become two jurisdictions, over the larger and newer of which a missionary Bishop has been placed—the successor of Bishop Clarkson, the Right Rev. Dr. George Worthington, still continuing Bishop of Nebraska.

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IN entering upon the task which has been assigned to me this morning, I may not refrain from recognizing the obvious inappropriateness, from one point of view, at any rate, of my attempting to discharge it. Whatever may be fitting on other occasions, it would seem as if there could be little difference of opinion as to what is fitting here. It belongs to age and experience in the Episcopal Office, and not to comparative youth and inexperience, to inculcate those lessons which are appropriate to this hour and to those august solemnities to which we are in a little while to proceed. It belongs to a large and varied Episcopal service to tell the people what are the duties and responsibilities of the Episcopal Office, and to tell this, our brother elected, how best he may discharge them. And in length of service and in largeness of experience your preacher is equally poor. Himself a novice, called little more than a twelvemonth since to take up those large tasks which to-day are to be laid upon another, he might well have come here, not to speak, but to listen, content to remember that, as always in the college of the Episcopate, so here preëminently, it is the office of "them that are elders" among us to teach and to admonish.

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But if I had not been constrained by the force of that triple command which has been laid upon me, by our venerable and beloved Presiding Bishop, by the Bishop of this diocese, and by our brother this day to be consecrated, I might venture to remind myself of a usage of our Mother Church in connection with occasions such as this, not without advantages which might make it worthy of imitation among us. The preacher at the consecration of a Bishop in the Church of England is not a bishop, but a presbyter; and the custom has at least this merit, that it affords opportunity for setting forth the office and work of a Bishop from a standpoint without, rather than within. Doubtless they best know the duties and obligations of a Bishop's Office who have long borne them, and the most intelligent standing-ground in judging of any calling and its responsibilities is not without, but within. Yet, as in other things, so here it must needs be of advantage, sometimes at any rate, to look at the office and vocation of a Bishop as those look at it who stand apart from it, not as unfriendly critics, but as friendly and filial observers.

It is in this spirit and with this purpose, then, that I venture to ask your attention. Pray, with me, that another Wisdom than my own may guide and restrain and enlighten me!

In the tenth chapter of Saint Matthew's Gospel, at the first verse, and in the first chapter of Saint Paul's Second Epistle to Timothy, at the sixth and seventh verses, there occur respectively these words:

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“And when He had called unto Him His twelve Apostles, He gave them power.”

“Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands. For God hath not given to us the spirit of fear; but of power, and of love, and of a sound mind.”

There are two views of such an occasion as that which assembles us to-day, equally familiar, if not equally accepted. The one is that an office-bearer in the Church of God who has been tried and tested in an inferior post of duty is to be advanced to a higher, and that, in connection with such promotion or advancement, he is to be clothed with new dignities and entrusted with new powers. In this view, the analogies of secular life and civil or municipal office-bearing occur at once to our minds. Here is a servant of the State, who, by the suffrages of his fellow-citizens, or the appointment of the executive, has been chosen to some responsible office. As he comes to its threshold there are certain ceremonies of initiation, or some formal oaths and declarations, by which he is to become legally qualified for his new place and admitted to its duties. All through our civil and military systems of government, and wisely, there runs some law or usage looking to this end and providing for its accomplishment. Yesterday our fellow-citizen was only our fellow-citizen, and no more. To-day he has been chosen, it may be, for some high and honorable office. To-morrow, perhaps, he will take the oath of his office and enter upon the discharge of its duties. And in doing so there will come to

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him the right, not merely to draw his salary and to assume an official title, but to exercise certain powers which are inherent in the nature of his office, or have been conferred upon it by enactment of law. He may appoint certain subordinates, he may veto certain proposed enactments, he may pardon certain criminals, and in the exercise of all these powers he may be largely, if not solely, responsible to himself, to his own conscience, and only indirectly to his coadjutors in the business of government, or to the people.

Now, it is undoubtedly true that there is a very close analogy in many respects between powers thus conferred and those with which our brother is to be entrusted this day. The Church is in the world as an organization; as a Divine organization, it is true, and with obligations not so much secular and legal as they are moral and spiritual — but still, as an organization. Not as a disembodied spirit, but as a visible kingdom or society is it bidden to go forward to its work. And in this organized and visible society there must of necessity be those who administer its laws and confer its authority and execute its discipline. There must be office-bearers, as well as an office to be borne. There must be those who commission, as well as those who are commissioned. There must be overseers, as well as work and workers to be overseen. And in all these various functions and relations there must be a right distribution of responsibility, and a law of due submission and subordination to duly constituted and rightful authority.

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And hence there arises, the moment we come to speak of the Episcopate, the question of its powers. We cannot admit the existence of such an office as that of a Bishop in the Church of God without admitting also that along with the office there must go a certain definite authority and certain specific powers. If we believe (as most surely we do believe, or else we have no business to be here) that the office is not one of human invention, but, howsoever gradually, as some may believe, taking on its more definite and specific form, of Divine origin and institution, then we must needs believe that, as in the beginning the Divine Founder of the Church gave to His Apostles certain inalienable powers, so He has willed that something answering to these powers is to remain with those who shall come after them. They were to set in order the things that remained unorganized. They were to ordain elders in every city. They were to set apart those others who were to serve tables. They were to confirm the souls of the baptized by the laying on of hands. They were to decide questions of worship and of discipline, not alone, indeed, nor without mutual counsel. They were to serve, but they were also to rule. They were to preach, but they were also to commission others to preach. In a word, over all that infant energy and activity of the new faith, they were to be *ἐπισκόποι* — overseers — leading and governing, ordaining and confirming, correcting and restraining those whom Christ and His Church had entrusted to their care. Such, in brief, were the powers to be exercised, all of

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them, let us never forget, under the guidance and inspiration of the sevenfold gifts of the Holy Ghost, with which the Master clothed His first Apostles; and such are the powers of those who to-day, however unworthy, are in a very real sense their successors.

And if we ask, Where now are we to look, in this our own age and Church, for a more specific definition of these powers? the answer is, to custom, to canon law, and supremely to the Holy Scriptures. Some things are matters of usage, others are defined by precise enactment of canon law, and behind all these is the voice of the Holy Ghost as it speaks to us from the pages of the New Testament. When in the book of the Acts of the Apostles we read how, to the Church at Antioch, "The Holy Ghost said, separate me Paul and Barnabas for the work whereunto I have called them," we get a clear and explicit point of departure, in the light of which we may read all that follows. As, step by step, the little handful of believers grows and multiplies and disperses itself abroad, as that expectant company in the upper room is enlarged till it becomes a fully organized and aggressive Christian society, we see how, step by step, the new powers were ordained to match the new responsibilities, and how the freedom and informality of an earlier and cruder condition of things gave place to one in which, as with the deacon and presbyter, each had his separate work and was clothed with his several powers; so with that other, who, father and brother to all the rest, was set over them in the Lord with the heavy

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burden, but no less with the definite powers, of the Episcopate.

And yet, when we have said all this, and I think you will own that I have striven to say it with entire candor and explicitness, is it not true that there remains something more to be said? We turn back to that first commission of which we read in the words just quoted to you from Saint Matthew's Gospel. And what a significant picture is that which it summons before us! The men who were commissioned there were bidden to do the mightiest works which the world had ever seen: "Heal the sick, cleanse the lepers, cast out devils, raise the dead." This was their Lord's command. Well, as we know, they obeyed it. Up and down that slumbrous, sin-burdened world of theirs they went and preached, and wrought, and healed. And all the while it was not their powers — canonical, ecclesiastical, Episcopal — that made them strong, but their power. "And when He called unto Him His twelve Disciples He gave them power." I do not forget that the word in the original means more precisely "authority"; but there could have been no real and constraining authority if there had not been behind it a human personality thrilled through and through with a divine and irresistible power. And so, when we turn from the commission of Christ to the twelve to that other commission of the aged Apostle to the Gentiles to his son in the faith, Timothy, we see that in substance and spirit the two are one: "Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands.

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For God hath not given to us the spirit of fear; but of power, and of love, and of a sound mind."

Men and brethren! The powers of the Episcopate are one thing; the power of the Episcopate is quite another. Need I say that I do not forget that, in every Episcopal office and function, the presumption is that that which is done is done under the guidance, and in submission to, the teaching and moving of God the Holy Ghost? But alas! it does not need much reading of history to remind us that men may be admitted into the highest offices of the Church of God, concerning whom it is not too much to say that nothing in their lives or teaching gave any smallest evidence that they had so much as heard whether there be any Holy Ghost; and while we may well rejoice that such dark pages in the Church's life belong mainly to its past, we may not forget that in every age of the Church, and in every office of the ministry, there has been a tendency to confuse its powers and its power — to mistake the assertion or the exercise of the one for the mighty and transcendent spell of the other; in one word, to mistake that which is in the voice of authority for that which is the far mightier constraint of example, of wisdom, of love.

It is a mistake which we cannot too strongly or too strenuously deprecate. A Bishop may not verily forget that which is due to his office (though he can very well afford not to be over-sensitive as to that which is due to himself), and he may as little disesteem or neglect those duly regulated powers which the Church has put in his keeping,

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not to rust, but to use. But he may wisely remember that the frequent assertion of prerogative is the surest road to its resistance; that even the solemn dignity of the Episcopate may easily be in danger of the "vain conceit of officialism"; and that the genius of an ecclesiastical martinet is the last spell with which — in an age when, whether rightly or no, men cannot be hindered from reading and thinking for themselves — a Bishop may attempt to conjure.

On the other hand, there is a power of the Episcopate, real and mighty and lasting, and it is the power —

(a) First of all, of personal character. The phrase may sound indefinite, but I think you see with me what it stands for. In every other relation of life there are men who are influential for good, not because they have been lifted to a great place, but because they fill a great place, as they would have filled a smaller one, with a substantive, stainless, and righteous manhood. They are known to speak the truth, and to live it, as well as to speak it. They are known for their constancy to duty, and to do it at every hazard. Whatsoever things are pure and honest and lovely and of good report, they not only think on these things, but daily and habitually illustrate them. They fill their place in the world, not in a spirit of self-seeking, but in large-hearted love and sacrifice for the welfare of other men. They are not swerved from the right by the clamor of any partisanship, or the sneer of any critic. Day by day they lift their lives into the clear light of those eternal moral sanctions that

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stream from the throne of God, and strive to live them in that light. Infirmities of temper, errors of judgment, imperfections of intellectual attainment they may have ; but all that they are and do is ennobled by a lofty purpose and adorned by a stainless integrity. And these men, wherever you find them in any earthly community, are preëminently its men of power. The multitude may not follow them, but it secretly trusts and respects them. Their fellows may not applaud them, but they do profoundly believe in them. And when any crisis comes — when truth falleth in the streets and equity cannot enter — these are the men to whom the world turns to restore its lost ideals of truth and goodness and righteousness, and to lead it back to the light.

And what is true of men in every other relation of life is true of that sacred office with which we are concerned to-day. Verily, in him who is to be a Bishop in the Church of God, we want a sound and adequate and (it cannot be inappropriate to these days to remember) a many-sided learning, a strong and clear faith, a steadfast and burning zeal ; but first of all and before all, as the soil in which these and all other kindred graces are to flourish, we want a strong and substantive personal character.

(*b*) But again: the power of the Episcopate resides, I submit also, in a judicious admixture of the paternal and fraternal spirit. In a letter of Saint Augustine, Bishop of Hippo, written to the presbyter whom Christendom knows as Jerome, there occur these words: “And indeed, I beg that

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you would, from time to time, correct me when you see plainly that I need it. For although, according to the titles of honors which the usage of the Church has now established, the Episcopate is greater than the Presbytery, yet in many respects Augustine is inferior to Jerome, though correction from any manner of inferior ought not to be avoided or disdained." Ah! with what a spell of power must he have taught and ruled who could so empty himself of merely official superiority to one who was still his brother. If clergymen have, ordinarily, any one sentiment of which they would, I confidently believe, most eagerly be rid, it is that difference of ecclesiastical rank puts an end to fraternal intercourse. That fatherly relation between the bishop and his presbyters, which is one of the most beautiful and gracious things in the organic life of the Church, would be a far mightier power if it could always be brightened and warmed by another relation not so much fatherly as brotherly. There is a frank and generous confidence, there is a cordial and willing dependence, there is a wise distrust of one's own judgment, there is a deference to another's opinion, which are signs, not of weakness, but of strength. And in and through all the often sad and painful business of administering reproof or discipline, or conveying admonition or dissent, it is possible to weave a golden thread of loving brotherhood which shall at once transform and illumine the whole. "Rebuke not an elder, but entreat him as a father, and the younger men as brethren." Inspired words, indeed, which may we never consent to forget!

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(c) Once more: the power of the Episcopate will be found to consist, I think, not a little in its open-mindedness. It is a misfortune of that training which one acquires in parochial duties, that it rarely involves a collision with minds that view what may be called "burning questions" from other stand-points than our own. The man who is called to the Episcopate is usually one who is summoned from the care of a large and well-organized city parish. But such parishes are usually made up of those who are drawn to a particular ministry by their sympathy with its views and modes of thought. And a minister thus environed by a congenial and like-minded people encounters little that educates him to recognize the existence, even, of other opinions than his own. He hears of them, reads of them, it is true; but oftener than otherwise it is apt to be through the medium of books and periodicals written or edited by those in sympathy with his own views. From such a training he emerges to deal, it may be, with men, many of whom are his peers in learning, years, and intelligence, and whose rights within the Church are no less than his own. To recognize those rights and to be just to them is no easy task. To remember that the Church is a church and not a sect, a whole and not a fragment, Catholic before all, and therefore not Anglican, or Evangelical, or Protestant, merely — this is something that belongs preëminently to one who would exercise the true power of the Episcopate in days like these. I would not be misunderstood here, and I will not be. For that loose-jointed optimism which accounts one

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man's *credo* as good as another's; which disregards or disesteems the sacred obligation of the Church's historic formularies; which forgets that before the life that is to be lived there is not only a faith, but *the* Faith to be kept, I have the scantiest respect. But we may not forget that, as in Apostolic days there was the Pauline and the Petrine presentation of the truths of the gospel, and in later days the theology of a Clement of Alexandria on the one hand, and of an Augustine on the other, so ever since then there have been those great schools of thought and opinion in the Church, neither of which I believe may wisely exist without the other, and to welcome whose activities a wise Bishop may well desire that he may have that breadth of vision and that openness and candor of mind which shall freely acknowledge their right to be, and if so, their right to think and to speak.

(d) There is one other element of power in the Episcopate which, though I name it last, may well be accounted the first and chief of all. It is consecration — the unreserved devotion of one's whole powers, soul, body, and spirit, to the work of his high office. It is for this that our brother is here to-day, and that fresh gift of himself to God, which we ask of him in these solemn services, it is his to make day by day through all the months and years of service that are before him. It is for this that we ask for him the sevenfold gifts of God the Holy Ghost, that, quickened by that mightiest Power, he may keep nothing back from the service of Christ and His Church. Happily a bishop in our branch of the Church is largely emancipated

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from those claims, partly of the State and partly of what is called "society," which press upon him in other lands. But none the less is he in danger of that secular spirit which spends itself in matters of secondary importance and is engrossed in details of mere worldly business. It is true that even a bishop may not unduly neglect these; but to hold himself to his high office as a chief shepherd of the flock is he preëminently called. And this calling he can hope to fulfil only as he brings his gifts, his office, his powers, day by day to the feet of his Master, and by the surrender of self-will, by that hearkening of the spiritual ear which listens for the voice of God, by a spirit of unselfish devotion which shames the careless and the idle in his flock, by love unfeigned, and by a meekness and patience that are not merely long-suffering, but inexhaustible, shows himself to be possessed by that new manhood, that regenerated heart and will, which shall enable him to say, "Not I, but Christ who dwelleth in me!"

Such are some of the elements of power in the Episcopate. There are others, but I may not stay to enumerate them, nor do you need that they should here be recapitulated. They cannot altogether take the place of outward authority, of canonical provisions, empowerments, and the like, but, breathing through them all, the Spirit behind the form, the purpose above the commission, they are, I think we must own, the spell and secret of mightiest influence and most enduring work.

It is such power that I pray may be yours, my brother, as you take up the tasks and burdens

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that are to-day to be laid upon you. If I do not congratulate you on assuming them, it is not because I do not thank God that you have been called to the office of bishop, nor because I do not rejoice that the Church is to have in that office the benefit of your ripe experience and your earnest and devout Christian character. But I know your work here, and how dear it must needs be to you; and I know, even better than yourself can yet know, what it will cost you to go out from this people to the homeless and lonely and ever anxious life and work of a bishop. As I stand and look back upon your ministry I cannot but remember that it has been richly and singularly favored. From the days when you and I were striplings together, working side by side in that eastern city where you in your diaconate and I in the earlier years of my priesthood learned to prize one another's friendship, all the way on to this hour, yours has been the privilege of ministering to those who were united and devoted in their attachment to yourself, and in their love and loyalty to the Church. Coming here as the successor of the gifted and saintly Armitage, you had indeed no easy task; but this large and united congregation, its varied and beneficent activities, the rare and unwearied band of Christian laymen whom you have drawn around you or held to you, the respect in which you are held in this community and in this diocese by all your brethren, the love and honor of your bishop (who gives you up to-day I know well how reluctantly), — all these testify to the faithfulness of your service

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and to its abundant fruitfulness. And can I congratulate you that you are called upon to leave such a flock and such a work? Can I hide from myself or from you that you are going forth to labors which will grow larger every day, and to cares and anxieties that will multiply and not diminish as the years go by? Ah, could we summon him whom you are to succeed, and whose resplendent path of service you are to follow, to speak to you of your work, do we not know the tone of pathos which would come back into that matchless voice of his as he recounted to you how "in journeyings often, in perils in the wilderness, in weariness and painfulness, besides that which came upon him daily, the care of all the churches," he had laid those broad and deep foundations on which henceforth you are to build? No, my brother; it is a word of sympathy rather than of congratulation that springs to my lips to-day, though I am not unmindful of the noble field and opportunity which open before you. But I do thank God that he has called you to this office, and that, in the face of its large anxieties, you have so much to cheer and support you. The unanimity with which your brethren in Nebraska have called you to be their bishop, and the earnestness with which they have repeated that call have, verily, left you no choice; and I am persuaded that when you go to them they will show you by their welcome and their coöperation how eager and steadfast is their purpose to strengthen and sustain you in your work.

And do not forget that behind them will be

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the flock from whom you are parted to-day. The work of the Church in Nebraska will have a new meaning henceforth, and a very precious one to them. Their hearts go with you, and so, thank God, will their prayers and their alms. It is thus that out of our sorrows and partings comes the enlargement of our love and our sympathy. As you go to Nebraska remember, then, that your going will help to enlarge the heart of this people and to widen the horizon of their highest interests—inspiring thought, which makes their loss their gain as well, and which transfigures your new burdens and responsibilities into a sacred privilege!

My dear brother, may God make you sufficient for these burdens, and when you are weary and heavy laden with the greatness of the way, may He Himself remind you that "God hath not given to us the spirit of fear, but of POWER, and of love, and of a sound mind."

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SERMON

PREACHED ON ST. LUKE'S DAY, OCTOBER 18, 1889, IN ST. PETER'S CHURCH
PHILADELPHIA, ON THE OCCASION
OF THE CONSECRATION OF THE REV-
EREND THOMAS F. DAVIES D.D. LL.D.
AS BISHOP OF MICHIGAN

THE MISSION OF THE EPISCOPATE

WHEN Dr. Samuel Seabury, first bishop of Connecticut, after his consecration at Aberdeen, Nov. 14, 1784, by the Scottish bishops, returned to the United States, his coming was regarded by many of the most devout people in New England with unmixed apprehension and dismay. Prelacy and a monarchy had come to be with them almost identical terms. There were traditions still fresh among them of earlier days in the history of Puritanism when prelacy stood for cruelty, intolerance, and the most rigid proscription. They honestly feared it; they wanted none of it; and they made haste, many of them, to proclaim that, whatever else religious liberty might mean, it did not mean the admission or toleration among them of a form of church government which they honestly believed threatened the foundations of their civil and religious order alike.

Such apprehensions, it is true, were not shared—at any rate, to the same extent—by other colonies south of them. It will always be to the honor, for instance, of the colony of Penn, on the banks of the Delaware, that another and larger spirit prevailed there; and it was a happy augury of the pacific influences which the Episcopal

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Church was in coming days to exercise upon religious strife and dissension that the first bishop of Pennsylvania was the gentle William White, whose long episcopate and saintly and benignant presence, as he went to and fro in the streets of Philadelphia, were influences of enduring power throughout the whole commonwealth.

More than forty years after that gracious episcopate was ended, one of his successors in the office of a bishop knelt for consecration in that old St. Peter's in which White had so long ministered, and of which the kneeling presbyter, soon to be ordained a bishop, had himself been rector for nearly a score of years. The contrast between the two earliest consecrations to an American episcopate and this later one was most impressive. Seabury's and White's had occurred each in a foreign land, and in the presence of a mere handful of more or less interested but largely alien spectators. The church to which they were to go had not a half-dozen organized dioceses, and but a handful of clergy. In many places, nay, in most places, it was utterly unknown, or known only to be despised. It was widely regarded as an uncongenial exotic, and its future was frankly predicted to be one of speedy and mortifying failure.

A century afterwards there was consecrated in Philadelphia the Rev. Thomas F. Davies, D.D., LL.D., sometime rector of St. Peter's Church, to be bishop of the Diocese of Michigan. Trained in the Diocese of Connecticut, and identified with its literary and theological history by many ties,

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he had been chosen to be the worthy successor of that rare man Dr. Samuel S. Harris, whose brief but brilliant episcopate in Michigan will long live in the grateful memory of American Churchmen; and in that episcopal succession in which he then took his place he was — significant fact — the one hundred and fifty-second bishop. Since White knelt at the altar of St. Peter's the small and obscure communion had grown to number some seventy living bishops, nearly as many dioceses and missionary jurisdictions, some four thousand clergy, with probably some three million people more or less directly dependent upon their ministrations. On such an occasion it seemed appropriate that something should be said defining the nature and claims of the historic episcopate, and indicating its mission to the American people. To this end the sermon which follows was preached on St. Luke's Day, Oct. 18, 1889, in St. Peter's Church, Philadelphia.

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As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

And when they had fasted and prayed, and laid their hands on them, they sent them away. — *Acts, xiii. 2, 3.*

THESE words, which are included in the Anglican Office for the Consecration of a Bishop, are omitted from our own. This fact alone, if there were no other evidence of a difference of opinion as to what that was which Saint Luke here describes, would sufficiently indicate that the Church has not always been, as to its nature, of one and the same mind. The Ordinal of the Church of England would seem to imply that it was an Ordination or Consecration. The judgment of scholars, who were Churchmen as well as scholars, has sometimes seemed to lean to that view of the transaction which makes of it simply a designation to a particular, and preëminently difficult and important, missionary work.

It is not necessary for our present purpose to settle this controversy, nor is it greatly material. We are here for a definite business, and for that business we find in Holy Scripture, elsewhere if not here, abundant warrant. We are here not

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only because we believe that Christ has planted a Divine Society in the world, but that He Himself has ordained the mode of its perpetuation. We are here because we believe that to all men "diligently reading Holy Scripture and ancient authors it is," or, if it is not, it ought to be, "evident, that" that Divine Society which we call the Church of God in the world is not a ghost or a specter, but a visible and recognizable reality; that it has certain marks or "notes," and that among these marks or "notes," no matter what its corruptions, or apostasies, or heresies, in this or that or the other age, is not only its Apostolic doctrine but its Apostolic fellowship. We are here because we believe that Apostolic fellowship to have meant no such invertebrate and acephalous thing as merely a community of sympathy and identity of ideas, but an organized brotherhood, with a rite of initiation and a rite of association, and an appointed agency for the maintenance of its organic life and the due transmission of its authority.

Our brother, here, has been elected to a large and difficult task, and has been called, by the voice of the Church in the diocese to which he is presently to go, to take upon him the duties and burdens of the Episcopate. Under such circumstances we can easily conceive that it would be appropriate that those from whom he is parting, and those among whom he is presently to be numbered, should give him their good wishes and God-speed. I am persuaded that no one of those to whom I speak this morning, that no one of

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those who are soon to be his brethren in the office of the Episcopate, that no one, here or elsewhere, who knows and honors him for his winning and beautiful ministry, would dream of withholding either.

But is this all that the Church has to give him, or all that the requirements of this occasion demand? Most surely you will not say so. Most surely you will agree with me that we have come here this morning because we are persuaded that no man "taketh this honor unto himself but he that is called of God as was Aaron," and that that Divine call is to find its evidence not alone in the election of a convention, or in any inward conviction, but equally and always by the transmission of an authority, having Scriptural and Apostolic warrant, and conferred by Apostolic commission. Amid systems as various and, alas, as mutually contradictory as the dissensions from which they have arisen, we who are here are constrained to see in the story of the infant life of the Church of God the unmistakable evidence that authority to exercise the ministry, of whatever rank or degree, comes not from below but from above, and that, as from the first it was handed down from Christ and then from His Apostles, and not up from the people, or across from equals, so it has been, or ought to have been, ever since.

In one word, we are here because we believe in the Historic Episcopate, not merely as an historic fact but as an historic necessity — the historic sequence of a Divine purpose and plan, various in its transient and temporary accidents, if you

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choose, but moving steadily, and that not by the shaping of circumstances, but by the guiding of the Holy Ghost, toward that form and character which, having once taken on, it has now retained, whatever temporary obscuration of its primitive character or degradation of its high purpose may have befallen it, for well-nigh twenty centuries.

And therefore we are here to disown the theory that the organic form of Christianity, as the Catholic Church holds it and has perpetuated it, is merely the development and outcome of civil and secular institutions, amid which it originally found itself, any more than the Atonement on Calvary was the outcome of the Platonic or Aristotelian philosophies. Points of resemblance, points of contact, points of identity, even, we may own, here and there, it may be, in the one as in the others; but we are here to-day, if I at all understand the purpose of our coming, to affirm that yonder volume does not more truly declare to us the means of our salvation than it declares and defines that one preëminent agency, the Church of the living God, with its inspired message and its divinely instituted sacraments, and divinely appointed threefold ministry, as the visible agency and instrument by which that salvation is to be made known to men.

And here, at any rate, whatever may be proper elsewhere, we are not called upon to go beyond this. How truly a human body may be so designated which is more or less maimed or mutilated is a question which theology may not find it easier to answer in one domain than science in

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another. But in an age when there is so much invertebrate belief, and when the tone of mutual complacency is so great that one man's *deliro* (I dream) is as good as another man's *credo* (I believe), it is as well in connection with such an occasion as this to understand the ground upon which we stand, and the point from which we set out. The cause of the reunion of Christendom will be greatly forwarded by the kindly temper which strives to understand, and scorns to misrepresent others; but it will not be helped by the mistaken amiability which seeks to misinterpret or consents to misrepresent ourselves.

I have said this much, and have endeavored to say it with utmost plainness, because, unless I am mistaken, the exigency of the hour demands it. But I have done so mainly because it opens the way to that larger view of our text and of this occasion to which, if possible, we should ascend.

(a) For, first of all, and plainly enough, it belongs to us to remember on such an occasion as this that there is a *past*, and that we cannot divorce ourselves from it. Interesting and impressive as even the coldest criticism would be apt to own the service in which we are now engaged, neither its impressiveness nor its intrinsic appropriateness is the reason for our observance of those solemn features which compose it. We did not originate, extemporize, or invent them. Their claim upon us, first of all, resides in this: that they are a part of that venerable and scriptural inheritance of which God has put us in trust. In an age which, with its smart sciolism, considers itself competent

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to invent a method for every emergency, and extemporize a function for every most august solemnity, it is enough for us that we are here engaged in doing what "our fathers did aforetime." That law of historic continuity which Christ in His earlier ministry so consistently and invariably emphasized, from the day when, at His home in Nazareth, He went into the synagogue on the Sabbath day ¹ to those closing hours when, on the eve of His crucifixion, He made ready to keep the Passover with His disciples,² is still the Church's truest wisdom, as it is daily coming more and more plainly to be seen to be an essential element of her inmost strength. The evolution of the Church, like the evolution of the highest forms of physical and intellectual life, must forever be along those lines which keep her present in close and vascular connection with her past. No more tragic lesson has been taught to Christendom than that which salutes us, in this land and age, in the manifold and mutually destructive divisions of that Christendom, as to the folly and madness of the defiance of that law. We are set, in a generation of ignorant and audacious departures from primitive faith and practice, to say, and to say it over and over again, "the old *is* better." We are set to affirm that, howsoever it may have been caricatured, overstated, or misunderstood, there is a doctrine of Apostolic succession in teaching, in ministry, in fellowship, and that we are to guard it and perpetuate it. Preëminent as are the truths of Christ's personal relation to the personal

¹ St. Luke, iv. 16.

² St. Mark, xiv. 14.

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soul, we may not forget that He has chosen to reveal and proclaim them through an agency which binds those souls to one another and to Him in the great as well as "good estate of the Catholic Church." And this it is our bounden duty to remember and to affirm, not less but more, because it is to many an unwelcome and unnecessary affirmation, and one that, only late and slowly, men are coming to own and accept.

(*b*) But when we have done this duty, we are not to leave the other duty undone. And what is the other duty, if it be not to remember that as there is a past, and that we must not get out of touch with that, so there is a present, and that we must be careful to get into touch with that? The fact of all others most inspiring in our land and day is this, that never before was the Church whose children we are so earnestly at work to understand the situation in the midst of which she finds herself, and so strenuous by any and every lawful means to adjust herself to its demands. An alien, as men perversely miscalled her, in the beginning, from the spirit of our republican institutions and the genius of the American people, she has not failed to show that she is loyal to the one, and that she understands the other. Not always nor everywhere wise in the manner or the methods of her original approach to those whom she has sought to win, she has consented to unlearn not a little of her earlier stiffness, and largely to disown a temper of aristocratic reserve and exclusiveness. As in England, so in America, she is no longer the church of a class or a caste, but

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preëminently, at any rate in some of her chiefest centers, the church of the people.

Not, however, let me say, in a spirit of amiable indifferentism. It is a conspicuous infirmity of the religious activities of our time that, in their desire to commend themselves to those whom they seek to influence, they have not always remembered that the last method of effectively doing so is one of excessive complaisance and weak and worldly concession. The architecture of ecclesiastical buildings and places of religious worship in our day, the tone, not unfrequently, of our pulpits, the characteristics of worship, the speech and manners of the clergy, have all revealed a danger lest, in the aim to be human and fraternal, the Church and religion may very easily become secular and careless and worldly. In the statement of doctrine it is well, undoubtedly, that the parish priest should aim to translate the speech and the idioms of other days into our own; but there is sometimes heard in the pulpit a timid concession to popular clamor, or popular fancy, which, in its spirit, is of the very essence of instability and incertitude, and in its influence at once deteriorating and debilitating. “Stand *fast*” (στήκετε), says the Apostle, “in the liberty wherewith Christ hath made you free,”¹ and it is worth while to consider whether the liberty with which a Christian minister is endowed is not the liberty of constancy, rather than, in faith and ritual and manners, the liberty of mere vagrancy. In her efforts to adapt herself to all sorts and conditions

¹ Galatians, v. 1.

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of men, the Church may indeed well remember her Master's command to condescend to men of low estate. But she is to descend, to *condescend*, not that she may stay on some lower level of truth and reverence and order, but that, reaching down to lost and guilty men, she may lift them up to every higher ideal of goodness and nobleness and beauty. I hardly know how to say what I want to say without seeming in some degree to disparage efforts and enterprises with which, in their aim, I have the heartiest sympathy, and earnest men, for whose earnest purpose I have the heartiest respect; but as there are methods and agencies which are used in our day by Christian people which throng streets and public halls with some jesting rabble following a brass band, and men and women tawdrily or grotesquely clad, to be the sport of lookers-on, so the Church is in danger, I sometimes fear, of a zeal to attract, rather than to edify, and to present herself as pretty and picturesque, rather than august, grave, and inspiring. Doubtless there are "many men and many minds," and the Catholic Church must be as universal in her methods and agencies as she claims to be in her mission and character. But methods, after all, are only secondary to that loving and self-forgetting spirit which using, as surely we may well remember in this venerable sanctuary, not yet spoiled by the iconoclastic spirit of a modernism which would leave nothing venerable unchanged, — which using, I say, only older and well-tried methods, has, nevertheless, wrought in all ages of the Church's history the mightiest miracles of love and healing.

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Ours is indeed a new era, and we may not put the new wine into old bottles — we may not, in other words, always insist upon forcing this or that particular movement into superannuated and outworn forms of activity or expression. But, in one sense, and that the deepest, the problems of our generation are not new but old — as old as sin and selfishness, as old as human waywardness and depravity and guilt. And, whether it be the frictions and mutual enmities of those in different walks of life, or the misery and shame that are the consequence of a disregard of the laws of God, what we want is not so much a new departure in methods as a new baptism of the old and yet ever renewing spirit. And so, the power which is to keep the Church, its episcopate, its clergy, its people, in touch with the present is the power of that divine sympathy and self-abnegation which shone, above all other graces, in the person and work of Jesus Christ. “And when they had fasted and prayed, and laid their hands on them, they sent them away.” Ah! it was not for nothing, we may be sure, that just that precise form of commission and empowering was ordained for the observance of the infant Church of God, and those who should bear rule in it, for all ages. Those pierced hands, “which were nailed for our advantage to the bitter cross,” and which, as Jean Paul wrote, “have turned the gates of centuries on their hinges, — what unceasing translation of the heart of God was wrought by their never-resting touch, of healing and of life-giving power, all the way from the blessing of little children, the opening of blind

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eyes, cleansing of leprous bodies, the raising of the dead, — till they were outstretched in benediction above adoring disciples as He whose they were was parted from His flock, ‘and a cloud received Him out of their sight!’” Most happy, verily, is that appointment of this day, the feast of Saint Luke the beloved physician, for a service which binds that laying on of hands to which soon we shall proceed with the healing and healthful work of Christ’s first Apostles. We may preach, and teach, and admonish, and exhort as we please — but until somehow we are turning words into work, and entreaty into helpful and outreaching service, we shall preach in vain. That declamatory and reactionary instinct in human nature which, in the presence of moral and social evils, spends itself in vehemence of denunciations and revolutionary proclamations of warfare upon all existing social order, is simply a bald impertinence until it is supplemented by some effort to lighten the burdens and readjust the inequalities which, oftentimes, the noisiest reformers “will not so much as touch with one of their fingers.” The intellectual discontent, the impatience of creeds and symbols, the disposition to challenge the stern and righteous teachings of God’s Holy Word, the agrarianism of the proletariat, and the savage animosity of anarchical teachers and their disciples — these come, as often as otherwise, from a frigid and distant temper in those who stand over against them, a temper which is too indolent and too selfish to make the Catholic faith a living reality to men by the swift and loving eagerness with which it is not only taught but lived.

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And all this touches the office and ministry which we are to-day to commit to this our brother-elect, in a very close and living way. The office of ruling and guidance and oversight, to which he is now to be set apart, can never be separated from that other of ordaining and confirming, in which he is to be the channel, under God's blessing, of those divine and enabling gifts which are for the strengthening of souls, and so for the healing of the nations. In other words, his work of oversight, of *episcopizing*, can never be separated from that other work which keeps him ever, in a most real and literal way, in touch with, close to, and not aloof from, the flock which he is to feed and guide. At this point there recur to me some words which are surely, on this day and in connection with this service, of preëminent pathos and appropriateness. In the volume entitled *The Dignity of Man*, published after his death by his daughter, the late Bishop of Michigan, in this precise connection, speaks at length on this point:

"It is perfectly obvious that when Jesus, in Saint John's Gospel, described Himself as the Shepherd who entereth in by the door, He was not discussing the question of the credentials of authority, or of the formal commission of shepherdhood; but was pointing out the only way in which shepherdhood of any kind can discharge its function, and realize its power. He was propounding a lesson which it behooves all men to ponder well who hope to influence their fellow-men for good. Rank, office, order, culture, property, — be the authority, the privilege, the right of these what

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they may, the eternal law of God, as exemplified in the life of His Son, and taught in His Holy Word, and illustrated in human history, is this: that none of these, no matter how commissioned or sent, can exercise any real shepherdhood over men except as they are in sympathy with them. This is true in Church and State; of the employers of labor; of the heads of households; of civil rulers and political leaders; of bishops, priests and deacons, — the power to lead men lies in sympathizing with them and walking in the same way with them. ‘He that entereth in by the door is the shepherd of the sheep.’ Saying this, the great Master spoke not merely as a moralist and sage, but also as a statesman. He propounded a new principle in social and political economy which princes and diplomatists have hardly yet grown up to the grandeur of, though the vicissitudes of falling thrones and changing dynasties have been confirming it for thousands of years. For man has always been prone to think that eminence of gifts or station would give him power; that pomp, or wealth, or place, would enable him to exercise dominion. But Jesus utterly reversed all this when He said, ‘Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto but to minister, and to give His life a ransom for many.’ Saying this He did not repudiate distinction of order, but rather pointed out the eternal purpose for which it is ordained. He did not renounce authority, but rather pointed out the

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only way to vindicate and exercise it. For He said in another place: 'Ye call me Master and Lord: and ye say well; for so I am.' But because I am your Lord and Master, I am come among you as one that serveth. So here He taught the same great lesson. The man of influence is the man of sympathy; the man of power is the man of service. The shepherd enters in by the sheep's door; he leads them in and out and finds pasture for them. He knows them, and calls them by name. They know his voice, and will come when he calls them. He that walks with the sheep is the shepherd of the sheep."

You at any rate, my dear brother, will not misunderstand or blame if I recall these words to-day. There are some of us here this morning who, like those Hebrews at the rebuilding of the Temple, cannot quite part the joy of this happy and auspicious hour from tearful memories of one whose place you are fitly to fill, and whose noble episcopate, all too soon ended as it seems to us, you are to-day to take up. You, who knew and honored him, will not misconstrue us if, seeking for a word most apt and fitting for this hour, we borrow his. And verily you need not. That single and blameless ministry, so unobtrusive, so untiring, so wise and tender and helpful, which for so many years you have exercised in this parish, is the best witness that, in taking up the larger and more difficult tasks which are before you, you do not now need to begin to learn to keep yourself in touch with the past, and also with the present. The cure and charge in which so long and faithfully you have

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labored is one endeared to Churchmen, and not alone in this diocese but all over the land. The cure of White and Kemper, De Lancey and Odenheimer, — it is associated in the mind of him who is your preacher with one whose name he bears, and who, coming here now nearly seventy years ago to receive at the hands of William White both baptism and ordination, returned after many days to minister in this diocese as its Bishop for nearly twenty years. It is thus that the consecrated memories of the past and the hallowed affections of the present assemble here to speak to you, *Salve, vale*, — Hail, and farewell ! It is thus that the Church of other and feebler days joins in sending you forth to what was then untrodden ground, and now has grown to be one of her foremost and noblest dioceses. Believe me, that in going there you will have the welcome of warm and loyal hearts and the support of strong and generous hands. And believe me too, that in welcoming you to this office to-day, we who do so are glad and thankful that the Providence of God, wiser than our poor judgments, has seemed to disappoint us for a time, only to give us to-day, in the successor of that great Bishop of Michigan who went so lately to his rest, one who, in the judgment of the whole Church, is preëminently worthy to succeed him. The various training which as teacher, pastor, and priest you have had will find no unworthy field in the diocese to which you go, and that earlier identity with studies preëminently identified with God's ancient people is one among many guarantees that you will both keep yourself in touch with

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a venerable and historic past as well as with a living and exacting present.

I know what ties you sever to-day, and I should sadly abuse my opportunity if I said one word, even though it might be of well-meant sympathy, to open that wound, and so make the parting harder and the wrench more bitter. You are called to-day to make an offering of yourself to God; and this your flock is called to give its best for Him, in giving you.

May God who has called you, as we are most certainly persuaded, strengthen you, and comfort them; and may the Master whom you hear to-day, bidding you go forth to take this yoke of higher ministry upon you, walk beside you all the way, making that yoke an easy yoke, and this, your heaviest burden, light!

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SERMON

PREACHED AT THE CONSECRATION OF THE REVEREND PHILLIPS BROOKS, D.D., AS BISHOP OF MASSACHUSETTS, AT TRINITY CHURCH BOSTON, MASS., ON WEDNESDAY
OCTOBER 14, 1891

INTRODUCTORY

THE first bishop of the Diocese of Massachusetts, like him in connection with whose consecration the following sermon was preached, was a native of Massachusetts, and a graduate, in A. D. 1744, of Harvard College. Edward Bass was born in Dorchester; ordained deacon in the chapel of Fulham Palace, London, by the Right Rev. Dr. Sherlock, the bishop of that diocese, and priest a week after his ordination to the diaconate, in the same place and by the same prelate. He was consecrated bishop in Christ Church, Philadelphia, May 7, 1797, and one of his consecrators was Dr. Thomas John Claggett, the first bishop consecrated in the United States—the others being Bishops White of Pennsylvania and Provoost of New York. Seven years later Bishop Bass was succeeded by Dr. Samuel Parker, also a New Englander by birth and a graduate of Harvard College, who was consecrated in New York on September 14, 1804. Dr. Parker died three months after his consecration, without having performed one episcopal act.

His successor was Dr. Alexander Viets Griswold, a saint and missionary, to whom, owing to the weakness of the Church in New England, which denied a bishop to a single commonwealth,

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was committed what was called "the Eastern Diocese"—a jurisdiction including Maine, New Hampshire, Vermont, Massachusetts, and Rhode Island. Dr. Griswold, a native of Connecticut, was, like his predecessor, consecrated in Trinity Church, New York, on May 29, 1811, Massachusetts having thus been without episcopal oversight—for which then, indeed, it had very small desire—for seven years.

Bishop Griswold's episcopate continued until February 15, 1843, during which time he became presiding bishop of the Episcopal Church in America. He fell dead in Boston at the door of his assistant and successor, Dr. Manton Eastburn, who had been consecrated only a few weeks before—December 29, 1842, in Trinity Church, Boston. Bishop Eastburn was a native of Leeds, England—and he never forgot it. His venerated predecessor had been an American of the Americans in his simplicity, primitiveness of habits, manners, and tastes, and in his traditional identity with New England. Of singular meekness, and no less singular wisdom, Bishop Griswold left behind him the fragrant memory of a wise and gentle ministry, in which the episcopal never wholly displaced the pastoral and parochial work, and from which there has come down to later days the image of one with exceptional aptitudes for commending the Church to a generation that disliked or distrusted her.

His successor, Dr. Eastburn, had been eminent, in the Church of the Ascension in New York, as a preacher, and was a man of exceptional culture for his day, and of a rare taste in ancient as well as

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modern literature. By temperament and inheritance he was eminently a conservative, and he neither greatly desired the influx of those connected with other communions into the Church nor encouraged it. But while tenacious of his opinions and adverse to change, he was the friend of all good men and good works, and devout, courageous, and courteous under all circumstances.

Bishop Eastburn died September 12, 1872, and was succeeded by the Right Rev. Henry Benjamin Paddock, D.D., of Brooklyn, N. Y., who was consecrated in that city at Grace Church, September 17, 1873. He died March 9, 1891, after an episcopate distinguished by unwearied devotion to his work and his flock, and endeared to all who knew him by the gentle dignity, transparent purity, and devout consistency of his life and character.

The sermon which follows was preached at the consecration of his successor, Dr. Phillips Brooks, at Trinity Church, Boston, of which he had been rector for more than twenty years, on Wednesday, October 14, 1891.

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As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them they sent them away. So they, being sent forth by the Holy Ghost, departed. — *Acts, xiii. 2-4.*

Stir up the gift of God which is in thee by the putting on of my hands. — *2 Timothy, i. 6.*

IN words such as these we have a picture, out of that earliest life of the Church, of which the books from which I take it tell the story. How fresh and vivid it is! What high enthusiasm, what uncalculating ardor, what unhesitating self-sacrifice! One does not need to be in sympathy with their beliefs or at one with their aims, even, as a good deal of modern literature has taught us, to be moved by their fervor or kindled at least into admiration by the story of those earliest ministries. The coldest heart must own that, whether it were myth or fable that stirred them, for a while at any rate a new spell had touched the world, and a new voice had spoken to waiting and eager souls. We look at the mighty forces against which the first Christian disciples hurled themselves, we look at the spiritual torpor, the blank hopelessness, the unutterable moral degradation to which they made their appeal, and we

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wonder at their audacity — or their faith! No hostility daunted them; no indifference discouraged them; no tremendous bulk of evil deterred them. The work they aimed to do, men told them, was impossible work. They simply refused to believe it. The obstacles which confronted them, other men told them, were insurmountable obstacles. They simply refused to see it. They were on fire with a consuming purpose, and they did not stop, whether to measure their task or to discuss its difficulties. This, we say, is the fruit of a great enthusiasm. It always works this way, and it would be without results if it did not.

Yes, but the moment that we look a little closer at the story of this enthusiasm, we see that along with it there was something more. It has been common to disparage the gifts of the first founders of Christianity, and to seek to make the more of its distinctive characteristics by making as little as possible of the men who illustrated them. According to our standards, doubtless, they were not very learned nor very influential persons. They have been called — the College of the Twelve Apostles — a handful of peasants; and, in one sense, some of them were. They have been described as insignificant among the great of their own day; and, measured in one way, they were. But when we come closer to some, at least, among them we cannot so easily disesteem them. One among them was chosen to be the leader among his fellows. Can anybody who reads the story of his life find it easy to believe that he had not in him the natural genius of leadership? If there

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are in certain types of organized Christian society what we may call Petrine qualities, can it be doubted that they find their first and most characteristic illustration in him who was Simon Peter? Or again, if there has been in all ages of the Church what we may call the philosophic instinct, is it difficult to trace its source to those letters of that pupil of Gamaliel who came in time to reveal the resplendent intellectual qualities of Paul the apostle to the Gentiles? The interrogative impulse of Thomas the twin, the affectionate brotherliness of Andrew the missionary — were not each of these in their way distinctive personal traits, some of them of a very rare and beautiful quality, which go no little way to explain what more than one of them did to forward the knowledge and hasten the triumph of the cause to which he had committed himself? Surely he alone can say so who has not studied the quality of their work, of whatever kind it was, nor measured the character of its results. There was high enthusiasm, there was consuming ardor; but along with these in every most noteworthy instance of apostolic achievement there was some distinct natural endowment which would have given its possessor anywhere commanding influence among men.

And so it has always been. God has indeed often chosen by the "foolishness of preaching," as it has seemed to some poor souls irresponsible to its mighty power, to save them that believe; but it has not been by foolish preaching. The voices that have stirred the world, the messages that have thrilled and enkindled cold and dis-

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couraged hearts, have not been the voices or the messages of fools. Whatever strange passion inflamed them, whatever tense and eager purpose would not give them pause, if in them there was lifting and awakening power, if their words not merely kindled the emotions but convinced the reason and persuaded the judgment, it was because behind the passion there was a thinking, reasoning *man*, speaking out of the large and rich manhood in himself to the manhood of other men. And so, to come back to the picture with which we started, does anybody suppose, when at Antioch the Church in that busy city fasted and celebrated its solemn Eucharist, and prepared to choose those who were to go forth on its high errands, that "Simeon that was called Niger, and Lucius of Cyrene, and Manaen which had been brought up with Herod the Tetrarch," and the rest of them were there at haphazard? Out from these half-dozen men, more or less, were to be chosen two to be consecrated on that memorable day to a great and memorable work. Do you suppose that those who a little later laid their hands on them concerned themselves in no wise, beforehand, to find out what kind of men they had been, what sort of gifts were theirs, what order of work they had accomplished, just in precisely the same way that, before appointing any man in this community to any responsible task, his fellows are wont to inquire what sort of gifts he has? In one place we read, in this story of first ἐκκλησία building, of men as commended to the confidence of their fellows because they had "hazarded their

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lives." Very well, then, those who chose them wanted courage. In another place we read of a Pagan ruler, stupid and sunk in his sins, as saying to a Christian apostle, "Almost thou persuadest *me*." Very well, then, again, they wanted logic. Do you suppose that they did not seek for eloquence (if they could find it), for sympathy, for the quick power of understanding another's perplexities, for that infinite hopefulness of human nature which, I sometimes think, is quite its finest quality? We may be sure they did. And no less sure may we be that when Barnabas and Saul were singled out from among their associates for the rare dignity of suffering and loneliness and privation in their high office, they were chosen because, anywhere, and among any set of men, and in whatever service, they would sooner or later, but inevitably, have come to the front.

Yes, but how were they singled out? We advance a step farther in that story which I have recalled to you, and we read that "As they fasted and ministered before the Lord, there came a voice which said, 'Separate . . . Barnabas and Saul for the work.'"

Whose voice was it? Were those men called thus to their high office by the high acclaim of a public assembly? For myself I have little doubt that, before the Voice that spoke those few words was heard, there had been heard another and more multitudinous one. That city of Antioch in which Simeon, and Lucius, and the rest of them were gathered contained the first church organized among the Gentiles, and it became in time the centre of those missionary activities by which the

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Roman world was evangelized. The prophets and teachers who began the work were supplemented, later, by Barnabas and Saul; and step by step in the simple story we may trace the unfolding of the organic life of the Church. There was an assembly first, and then there came to be the *ecclesia*—*συναχθῆναι ἐν τῇ ἐκκλησίᾳ*—and it was this community of the brethren, it may easily have been, that with more or less formality first indicated its preferences, and pointed its finger of designation towards the men who were fittest and worthiest for the higher service of the Church.

But this was not Mission. That comes into view when we read that the Voice which said, "Separate Barnabas and Saul," was the Voice of the Holy Ghost. It is not only "separate"; it is "separate *Me*." It is not only for the work ye are to separate them, but "for the work whereunto I have called them." And thus we come into the presence of that unique distinction which forever differentiates the enthusiasm of the disciples of Jesus Christ from all other enthusiasms. It was the enthusiasm of a new creation by the power of a Divine breath. One day, a little before, the Master of twelve men is about to vanish out of their sight. One who had come back to draw about Him anew a little band of personal followers meets them on the first day of the week, and saying to them, "As my Father hath sent me, even so send I you," "He breathed on them and said, 'Receive ye the Holy Ghost.'"¹ A little later this same Being, ascending up from these

¹ St. John, xx. 21, 22.

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same followers, bids them "depart not from Jerusalem, but wait for the promise of the Father."¹ Well, they wait, and the promise is fulfilled. "There came a sound from heaven," we read, "and they were all filled with the Holy Ghost."² Henceforth there was a new Force in the world, and they were never without it. It is the seven-fold power of God the Holy Ghost. Call it an influence, water it down to be a cult, disparage it as so much mysticism, verily you will have to tear yonder story to pieces, and hunt out with microscope and dissecting-knife the very structural fibre of those first parchments on which the Gospel story was written, before you can get that element out of it! Bereft of the mission and work of the Holy Ghost, calling, arresting, convicting, convincing, enlightening, transforming, empowering—the whole fabric of primitive history becomes somehow invertebrate, and crumbles into a shapeless mass of incident and talk. Nothing is more tremendous in its significance than the way in which all that new life of the first century takes its rise in the active, audible, commanding Presence in the Church of the Holy Ghost, and from all excursions, activities, or ministries forever returns to it. The visit of Peter and John to Samaria, the descent of the Spirit at Cæsarea, the coming of Saint Paul to Ephesus, are all parts of a whole of which the calling of Barnabas and Saul is but another part. There was a new and commanding Voice; it spoke with unhesitating authority. There was a new and regenerating breath. It came with

¹ Acts, i. 4.

² Acts, ii. 2, 4.

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irresistible power. And when it came the world was transfigured, and man himself transformed. Out into that wild waste of sin and shame the men to whom it came went forth, and nothing was able to withstand them. Whatever they had been in themselves, this new Force and Fire somehow multiplied and enlarged them. Not alone on the day of Pentecostal baptism, but all the way down and on, they spake with other tongues as the Spirit gave them utterance. And this they, and those who have succeeded them, have been doing ever since. If they have forgotten that heaven-given Source of their strength, that strength has dwindled and shrunk. If they have remembered it, no lapse of centuries nor changes of custom have been sufficient to stale its freshness nor to resist its transforming spell. This *παλιγγενεσία*—yes, that was it—still stirs and quickens the Church, and is the supreme secret of its power. In one word, that which gave to these men, and to those who have come after them in that Divine society of which they were the ministers, the authority whether to teach or to rule, was not their native gifts—however great they may have been, nor however largely they may have been considered in their choice—but the calling and the sending of the Holy Ghost.

But a still further question remains to be answered. What was not alone the evidence or token of that mission, but its authentication? Was this the whole story of that mission—that certain men being assembled together, a voice said, “Separate me Barnabas and Saul,” and that then those who were named separated themselves and went away,

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and henceforth did their work as men fully and sufficiently authorized and empowered thus for its discharge? On the contrary, there is something more in the history, which we may not arbitrarily leave out, and which is just as essential to its integrity as anything that has gone before. We may wish that it were not there. We may believe it to have been the source of endless and most hurtful superstitions. We may dismiss it as a relic of that outworn ceremonialism from which the world of that day was not yet wholly free. But still it is there; and, as honest men, we must deal frankly and honestly with it. For this is the story in its completeness: "The Holy Ghost said, 'Separate me Barnabas and Saul for the work whereunto I have called them.' And when they had fasted and prayed, *and laid their hands on them*, they sent them away. So they, *being sent forth by the Holy Ghost*, departed." Certainly, there is no obscurity here. Juggle with the words as one may, he cannot separate the inward call and the outward ordinance, the spiritual mission and the tactual commission, the divine empowerment and the human authentication of it.

Let no one misunderstand me. Am I affirming that the gifts and powers of the Holy Ghost are invariably and exclusively tied to the agencies ordained for their transmission? I am affirming nothing of the sort. Who are we that we should limit the power of that Divine Spirit which first brooded upon chaos and evoked from it order and beauty and life? There are some of us here who must always gratefully remember saintly

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ancestors who disesteemed, if they did not despise, all visible ordinances, and dismissed them utterly out of the horizon whether of their observance or of their belief. Happy he who, with the help of church and sacrament and duly transmitted ministry in all their fullest completeness, can emulate their sainthood, and tread at ever so great a distance in their holy footsteps! But, all the same, "God is not the author of confusion in the churches of the saints"; and as, from the beginning, it has been a law of that order that He shall work, whether in His kingdom of Nature or His kingdom of Grace, along the lines of His own divine appointment, so it will be to the end. Departures, revolts, long-continued disregard, and indifference there may be, with perhaps large if not quite complete justification, and along with these there may be also the most strenuous service, the widest learning, the most ardent faith, the most beautiful self-sacrifice. And all these shall be the fruit of that "self-same Spirit" which worketh the one thing, though not necessarily or invariably by the one way. But still the fact remains that there is a way which is of God's appointment; there is a ministry which He first commissioned, and which they whom He first commissioned passed on and down to others. Its authority does not come up from the people; it descends from the Holy Ghost. And as in the beginning its outward and visible sign was the laying on of apostolic hands upon men called, whether to this or that or the other service, — pastoral, priestly, or prophetic, yet still to an apostolic ministry, — so it has been

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ever since. We may exaggerate or travesty it as we please. We may exult over its corruptions, and ridicule its pretensions, and deride its efficacy. None of these things can dismiss out of human history or human consciousness this fact that, unless we are to dismiss the whole story of which it is a part, the apostolic ministry is an ordering of divine appointment, apart from which you cannot find any clear trace of a primitive ministry or a primitive Church. We turn from this scene at Antioch to those memorable ministries that came after it. One of them stands forth conspicuous above all the apostolates of its age — unique in its energy, unapproachable in its heroism, incomparable alike in the power of its preaching and in the inexhaustible richness of its writings. What a fine scorn there is in those writings for that retrospective piety which lingered regretfully among the beggarly elements of the elder order and ritual — what impatience of the letter, what bold assertion of Christian liberty, what intense ardor of spiritual enthusiasm! Yes, but what scrupulous respect for authority, what careful observance of apostolic tradition, what reverent use of appointed means! There came a day in the ministry of this grand Apostle when he is to set apart a youthful disciple and son in the faith to be an overseer of the church in Ephesus. How does he do it? Does he tell him of the work that he is to do, and then simply dismiss him to do it? Does he say, “Go, my son, and tell men in Asia Minor the story of your Lord’s love, and write me occasionally how you are getting on”?

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Not such is the meaning of that clear and unequivocal language which he uses: "Stir up the gift of God which is in thee," — and which is in thee not by inherited cleverness, or acquired learning, or popular endorsement, — but "by [διά, the Greek is] the laying on of my hands"; or, as the same fact is elsewhere stated, "Neglect not the gift that was given thee . . . with the laying on of the hands of the presbytery." And thus once and again does this Apostle of a spiritual religion guard against that disesteem of the outward institutions of the Church, without which history, and that not so very ancient either in this our western world, demonstrates that religion runs thin and runs out.

It is this fact which explains our presence here to-day. There is, indeed, a theory of Christianity which resolves it chiefly into forms and ceremonies; which makes the means the end; the instrument the result; the sign the thing signified. In all ages of the world it has illustrated an enormous power — first of obscuring essential truth, and then of debilitating human faith and conduct. I do not wonder that men are afraid of it. I do not wonder that, in the history of the Church, men have run out of her cold ceremonialism, wherever, as so widely, it has been dominant, into whatever warmth and ardor, into whatever purity and simplicity, offered them a refuge from its stiff and frigid and often corrupt formality. Most heavy is their responsibility because of whose soulless idolatry of the letter and the ceremony this has come to pass. But still the fact remains:

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Christ did not leave His truth and fellowship in the world unorganized and disembodied. His own coming was a veritable incarnation — no shadowy ghost ministry, inaudible, invisible, and intangible. And His continued incarnation in His Church is but the transformation of His embodiment in one, into His ever-living and ever-active embodiment in the whole. I am told that you and I must believe in an invisible Church. Very well; let us do so so far as we can. But as yet the only Church of which I know, in the way in which I can know anything, is a visible Church, with a visible order, and visible sacraments, and a visible fellowship, and which thus witnesses to me the continued life and power of its invisible Lord and Head, once Himself embodied in our flesh among us. One day I shall doubtless know something else and more, of which this visible Church is a part; but as yet the sphere of my activities must be found within the fellowship of that historic body of which thus far this morning I have been speaking. As one of New England's prophets — himself, I think, farthest removed from the Church's conception of historic Christianity — has said:

“There are reasoners whose generalizations have carried them so far as to leave all names of Church or Christianity behind in contempt. But when the generalizing process can seduce a writer to the extent of declaring that there is no moral difference worth considering between one man and another, and leads a second writer to smooth over, as a trifling roughness in the grain of the

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wood, the distinction between evil and good, a question may perhaps arise, alike in a religious or a philosophic mind, whether there is not some point for generalization to stop. If excessive particularizing makes the bigot with his narrow mind, or the superstitious man with his false reverence, too much generalizing empties the heart clean of its warmth and friendship and worship. It abolishes all terms. It dissolves individual existence. It leaves the soul a mere subject, with no relations recognized to human creatures or to God himself.

“One thinker may say, ‘I care for no ecclesiastical associations whatsoever, and find my only Church in the world.’ But the world proves, as Jesus and his Apostles describe it, too wide, imperfect, and still evil either to embrace his holy efforts, or to give his spirit a home. He must, in contradiction of his theory, abide in and act from a grander, though in visible dimensions a smaller circle, before he can act to bless and save the world itself.

“Another thinker proclaims his allegiance to God in his pure infinity alone, leaving the Christ of the Gospel aside. But let his doctrine of space and science and omnipresence of one solitary Power through earth and stars, recommend itself as it may to the speculative mind, it spreads [but] a thin atmosphere around us, in which we feel discouraged and cold, like explorers of the Arctic region of thought, and we cry out for a nearer and somehow more human divinity. This is the unspeakable boon Jesus confers on the human

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race, that he familiarizes and domesticates God, shows him in a mortal frame, and by his incarnation of the great Spirit makes us partakers of the Divine nature more than we could become by the discovery of ten thousand new systems, or by peering forever into the measureless expanse of the milky way.”¹

So speaks another far removed from ourselves. Yes, but if this was the meaning and power of that Incarnation of the Son of God whereby He became the son of Mary, what shall we say of that other and wider incarnation which He finds in the life of His Church? Is that to be the shadowy, filmy, ghostly thing that He who founded it was Himself most surely not? No, no; the Church is still here a visible Body, with visible Ordinances, its life descending (wherever else life may be) along appointed lines by ordered modes which He Himself, who is its Head, ordained or else inspired. The pendulum swings to and fro, now this way for centuries, and then the other way; but underneath its widest divergencies as it moves to left or right there is this central fact of the Incarnate Ministry of the Son of God, and all that it means to-day in the life and work of His Church. There may be some of us who are bred so fine, or who have climbed so high, that all the outward is for us of small account. Our homage is for great ideas, we say, working along lofty lines of thought, and appealing to the intellectual rather than the affectional or emotional nature. Yes, and the time may come when in such an ideal of fellowship with

¹ Bartol : *Church and Congregation*, pp. 20-22.

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Jesus Christ both reason and faith shall find their most perfect satisfaction. But it has not come yet. The world, in the conditions of its life and thought, whatever may have been the progress of the race, remains under the same limitations as those amid which Jesus wrought when first He came to men. It is still a world of sight and sound, of taste and touch, as well as of intuition and reason and imagination. The warrior still cherishes his bit of ribbon symbolic of heroic suffering; why may not the Christian cherish some simple emblem of the passion of His Lord? The soldier still wears his crimson sash or scarf. Why may I not wear a black or a white one? The old man still recalls, with inextinguishable tenderness and gratitude, the father's hand once laid in benediction on his boyish head. And shall we not prize the hands that once, when we knelt at yonder chancel rail, or at some other, were laid upon ours? Ah, believe me, He who knew what was in man did not touch, and touch, and touch again for nothing! Take His human hand, outstretched to bless, to heal, to open, to awaken, to break and to distribute, but always touching—no vileness too vile for its cleansing contact, no slumber too deep for its awakening call, no impotence too utter for its transforming power—take all that that Hand has wrought and has translated to men, the miracles of God, the tenderness of God, the never wearying succor and salvation of God, out of the Gospel story, and you have bereft that story almost beyond repair.

But just here it may be said: "All this is very pretty, very clever, very adroit indeed, but how

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unutterably small and petty ! How pitiful is this resting in the form, as if it mattered with what form or with what commission you or I wrought, so long as we cling to the essence and the spirit of the Master's teaching. Pray let us dismiss these dreary and unprofitable discussions about the visible in Christianity, and get down to the life and soul of it !” Men and brethren, there never was a more solemn impertinence under the sun ! Believe me, I am as much concerned as anybody to get down to the life and soul of Christianity ; but as I never knew, nor you, of any other life and soul without a body in all the history of this world of ours, neither may we look for any other in the life of God's Church. But whether we do or not, what I resent most of all is that intolerable presumption and perverseness which in discussing the question of the Body of Christ in the world persists in putting asunder what not I, or any body of conceited ecclesiastics, but Jesus Christ Himself, hath joined together. It is not more certain that He has revealed a grace than that He has ordained means of grace. The two are not enemies. They are rather parts of one whole, and the whole is of His ordering. And therefore our office, however clever we may be, or however sublimated our ideas, is to own that oneness and humbly to cherish and honor it. We need to reverence the Sacrament as well as Him who appointed it. We need to cherish the Order as well as to pay our homage to Him who in the beginning called forth and commissioned those who were its founders. And most of all, I think,

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we need to try and see how now, at any rate, when some of the most aggressive intellectual forces of our time are busy in the endeavor to dismiss out of the realm of religion positive facts and a divine revelation, it is our business to hold fast to that divine society and that primitive ministry which were appointed to conserve and proclaim them both. "By no unmeaning chance," says the venerable teacher from whom I have already quoted, "is the Church so often on our tongues. Not in vain does the reformer with his sharpest criticism pay to her his respect. No rotten and crumbling ark do her children stay up and bear on with their hands. What but the Church is rooted and growing forever in the all-wasting floods of time? No other institution of government or society, from the farthest right to the extreme left of human speculation, so widely and clearly touches the thought of the age."¹

And so to-day we come, in this persuasion, to set apart one whose ministry within the walls of this historic Church has spoken so widely and so helpfully to the thought of our age. We are not here, as in a drawing-room, to give him our congratulations. We are here in God's sanctuary to give him our commission. Henceforth he is to be a bishop in the Church of God, to whom no one of all God's children is to be alien or remote. "*Reverend Father in God*," we shall say presently to him who is to be the consecrator of this our brother, as best describing his relations both to

¹*Church and Congregation*, by Rev. Dr. C. A. Bartol, Introduction, p. 7.

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this occasion and to the Church whose servant he is. Could there be a designation more affecting or more inspiring? How many aching hearts there are to-day, adrift on the sea of outworn human systems, weary of doubt, stained by sin, discouraged, lonely, or forgotten of their fellow-men, who are waiting for one in whose great soul a divine Fatherhood of love and compassion lives anew to recall and arouse and ennoble them! We speak of the limitations of the Episcopate in these modern days, and it has its limitations. I am not sure that on the whole they are not wise ones. We in America have shorn the office of much of its state, and ceremony, and secular authority, and in doing so I am persuaded that we have done well. The true power of the Episcopate must forever be in the exercise of those spiritual gifts and graces of which it is the rightful, as it was meant to be the lowly, inheritor. But for the exercise of these there are, verily, no limitations. No human interest, no social problem, no personal sorrow or want can be alien to the true bishop. Whether he will or not, his office lifts him out of narrower interests, personal jealousies, small and individual conceptions. Whether other men see with his eyes or not, he must forever try to see with their eyes. Whether his clergy and his people understand and love him, he must be always trying to understand and love them. And if he does, what opportunity opens before him! It is easy enough in one way to narrow and limit the Episcopate, to exaggerate its prerogatives and minimize its obligations, to

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stiffen its ministry into a hard and dry routine, and its personality into the speech and the manners of a martinet. It is easy for a bishop to concern himself exclusively with the mint and anise and cumin of rite and rubric and canon, and when he does not do this, there will be those who will be swift to tell him not to go beyond his appointed round nor to waste his strength in other than the task-work of his office. But if he refuses to be fettered by any such narrow construction of his consecration vows as that, then, as he hearkens to those affecting words with which presently this our brother will be addressed, "Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost," how wide and how effectual is the door which they hold open! The world waits, my brothers, for men who carry their Lord's heart in their breasts, and who will lay their hands on the heads of His erring ones with His own infinite tenderness. And he will best do that work who comes to it with widest vision and with largest love.

And so our act to-day becomes at once consistent and prophetic. I can well understand the grief and dismay with which not alone this congregation but this community, nor only these but with them other multitudes in both hemispheres and of various fellowships, must contemplate the act which takes out of this pulpit one whose teaching and whose life have been to uncounted hearts so true a message of hope and courage. I can no less

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easily understand the doubt and apprehension with which those who have most largely profited by them will see exceptional powers turned from their wonted and fruitful channels to other and untried tasks. But nevertheless I am persuaded that in parting from this our brother, whom you, his people, now give to his larger work, you are losing him only to find him anew. God has yet other and greater work for him to do, believe me, or He would not have called him to it. This fair and ancient city, this great State with its teeming towns and villages, when has there been a time in the progress of our national history when they have not left their impress, clear and strong and enduring, upon all our noblest policies ! To leave New England out of the history of this republic, or Massachusetts out of the history of New England, would be to leave much of its best and most potential life out of the history of both. And we may well rejoice, therefore, and you especially of this venerable parish, that it is your rare privilege to give so choice a gift to that larger constituency to which now your minister goes. You know better than I can tell you how close you will always be to him ; and you will not refuse, I am persuaded, to yield him to that wider parish which is not bounded even by the boundaries of this ancient and historic Commonwealth !

And you, my brother, soon to be a brother in a dearer and holier bond, what can I trust myself to say to you ? I wonder if you can recall as vividly as I the day when first we met — the old seminary at Alexandria, the simple but manly life

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there, our talks, with fit companionship though few, the room in the wilderness, the Chapel and Prayer-hall, Sparrow and May and the dear old "Rab," and all the rest! How it comes back again out of the mist, and how the long tale of years that stretch between seem but the shadow of a dream! Your privilege and mine it was to begin our ministries under the Episcopate of one whose gifts and character I rejoice to believe you prized and loved as I did. I have been told (I do not know how true it is) that you have said that one thing which reconciled you to attempting the work of a bishop was that you would like to try and be such a bishop as he was. Am I blinded by filial affection when I say that I believe you have set before you no unworthy model? and may I tell this people, though I know well how your rare humility will resent it, how profoundly I am persuaded that, succeeding, as you do, one who has given you a noble example of entire devotion to duty, every best attribute of the Episcopate will find in you its worthy illustration? Whatever have been the limitations of your sympathy heretofore, I know that you will henceforth seek to widen its range and enlarge its unfailing activities, and taking with you that singular and invariable magnanimity which, under the sorest provocation, has made it impossible to nourish a resentment or to remember an injustice, you will, I know too, show to the people of your charge that yours is a charity born not of indifference but of love—for Christ, for your clergy, and for your flock. He who has endowed you with many exceptional gifts

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has given you one, I think, which is best among them all. It is not learning, nor eloquence, nor generosity, nor insight, nor the tidal rush of impassioned feeling which will most effectually turn the dark places in men's hearts to light, but that enkindling and transforming temper which forever sees in humanity, not that which is bad and hateful, but that which is lovable and redeemable — that nobler longing of the soul which is the indestructible image of its Maker. It is this — this enduring belief in the redeemable qualities of the vilest manhood — which is the most potent spell in the ministry of Christ, and which, as it seems to me, you have never for an instant lost out of yours!

Go with it, then, my brother, to the large tasks and larger flock that now await you. We who know and love you, through and through, thank God for this gift to the Episcopate; and not least do we thank Him for all the graces of uncomplaining patience, and self-respecting humility, and utter absence of all bitterness and wrath and anger and clamor and evil-speaking which have shone in you in such rare and unfailing constancy. If there are those who to-day misread you, we are persuaded that they will not do so long. And for yourself, believe me, these, your clergy and your people as they are henceforth to be, who, of whatever school or opinion, greet you one and all to-day, as you take on this your high office, with such undivided love and loyalty — these will prove to you how warm is the place in all their hearts to which they wait to welcome you! May God in giving you their love give you no less their prayers, and so

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the grace and courage that you will always need! How heavy the load, how great the task, and above all — for that I think is the bitterest element in a bishop's life — how inexpressibly lonely the way! And yet, said one whose office, as an Apostle describes it, is that of "the Bishop and Shepherd of our souls," — and yet, "I am not alone because the Father is with me." May He go with you always, even to the glorious end!

SERMON

PREACHED AT THE CONSECRATION
OF THE REV. ALEXANDER HAMIL-
TON VINTON, D.D., AS BISHOP OF
WESTERN MASSACHUSETTS, AT ALL
SAINTS' CHURCH, WORCESTER, MAS-
SACHUSETTS, ON TUESDAY, APRIL
22, 1902

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Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and said unto them, Receive ye the Holy Ghost. — *St. John, xx. 21-22.*

ST. LUKE'S account of this incident discloses the fact that the eleven disciples were at supper, and that others of the little Christian fellowship were with them. It must have been a moment of supreme perplexity, and that for a reason that does not lie, at first, upon the surface. Jesus was risen, some said, Mary and the rest. But, *was* He risen, and if He was, what then? Plainly, something tremendous had happened; and, no less plainly, if it had, their relation to their Leader was somehow immeasurably altered. What were they to do? How were they to work? Who was henceforth to lead them? And then He comes suddenly, mysteriously, silently, but with all the old and infinite tenderness and thoughtfulness for *them*. "He stood in the midst of them," and straightway calms and steadies them. "Peace be unto you." He shows them His hands and His side, and then, when terror and perplexity have suddenly been transfigured into ecstasy, with equal tenderness and wisdom He calms the ecstasy; and then He gives them their commission. It is with one particular

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note of it that I desire to concern myself this morning. Jesus does not merely say, "Steady yourselves, My children: be calm, and take up your great task. The world waits for your message. The time at last is ripe; the hour has struck; the nations are expectant. To a waiting world I send you!" All that, in one way or another, by parable, miracle, and prediction, He had already said. But now there is something more. It is not merely "Go, I am sending you." Now it is, "As My Father hath sent Me, *even so* send I you."

It is impossible here to ignore the force of that tremendous "*even so*." If I am reminded, at this point, that such force and significance as it might otherwise carry are qualified by the fact that the two terms in the Greek that stand for the words "*sent*" and "*send*" are not the same, I would make haste to say that I do not forget it. Jesus says, "As My Father hath sent Me" — ἀπέσταλκέν με; and then not ἀποστέλλω ὑμᾶς, but πέμπω ὑμᾶς. But is not this simply to recognize the fact "that ἀποστέλλω, from which 'apostle' and 'apostolate' are derived, refers to a mission with a definite commission, or rather for a definite purpose," as Edersheim has so clearly shown,¹ "while πέμπω is sending in a general sense"? And above all must we not remember that both are elsewhere used, and used alike, of Christ and the disciples? And therefore this mere verbal difference cannot destroy what I have called the tremendous significance here of the form of Christ's words. To a handful of

¹ *The Life and Times of Jesus*, vol. ii, p. 614.

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men who have as yet grasped but dimly their relation to himself, and even less clearly the work to which they are called, Jesus here announces its oneness with His own. That work of His, He bids them understand, is so far as yet from being accomplished that it is only just begun. He speaks of "His mission," as the late great Bishop of Durham has with such rare learning and exquisite insight pointed out, "as present, not past; as continuing, not as concluded. He says: '*As My Father hath sent Me,*' and not merely '*As My Father sent Me.*' He declares, that is, that His work is not over, though the manner in which it is done is changed. Henceforth He is and He acts in those whom He has chosen. They are in Him sharing the fullness of His power; He is in them sharing in the burden of their labors."¹

And then the highest significance of this incomparable truth is at once illustrated and emphasized by the act with which its enunciation is accompanied. "And when He had said this He breathed on them and said, 'Receive ye the Holy Ghost.'"

It is thus, men and brethren, that matchless words and matchless act reach down among the foundations. And to recognize what foundations they are which they touch, let us leave, for a moment, that ecclesiastical realm with which, naturally enough, our thoughts at this time may appropriately be occupied, and step forth for a little to that wider realm which is outside of it. If you were asked to designate or, to be more specific, by a single phrase to describe the con-

¹ Westcott: *The Revelation of the Risen Lord*, pp. 84-85.

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spicuous characteristic of our modern life, how would you describe it? I think there will be little difference of opinion if I say that the answer to such a question would be, "By the note of organization." Other ages and other civilizations have had their distinctive characteristic—monadic, pastoral, warlike, artistic, or what not; but it has remained for these times and for modern thought and energy to express themselves mainly and most distinctively by forces and mechanisms that are organized. Just as machinery has, in such countless instances, taken the place of hand labor, and just as the man behind the machine has in so many other instances been reduced step by step below the grade of a sentient creature, to be often little more than a mere cog in the great and multi-form mechanism of the world, so it is coming to be, more and more, with all that which, on the higher planes of being and action, stands substantially for machinery. We are narrowing all the time, *e. g.*, the range of professional training and experience; and as the old family doctor has almost entirely disappeared under those conditions of the modern hospital, which more and more classify human ailments and mechanicalize the methods by which they are dealt with, so is it all the way along, until we come to the modern church and its machinery, and the modern ministry of whatever order, and those auxiliaries which in so many forms are supposed to be indispensable to it.

Well, let us own, frankly, that in one sense they are. The complexity of modern life cannot arrest itself, arbitrarily, at some purely arbitrary

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point, and insist that it will go no further. If the Church is to exist at all, it must exist as a real and visible mechanism; and not as a mere ghost in the world. No profounder philosophy was ever uttered than that homely aphorism which long ago declared that "we must not let the devil have all the good tunes"; and what at the bottom does it mean but that Christ and His Kingdom are here in the world to claim all honest and innocent things by a divine touch, and then to consecrate them to a divine use? That splendid argument of the great Apostle, in the first Epistle to the Corinthians, concerning meats, and drinks, and holy days, and the rest, to which so long the world, and especially (forgive me, brethren, that I *must* say it here) Puritan New England, has been blind, for what does it stand but this—that the office of Religion in the world is to redeem and disenthral —not alone man, but the things which man, by misuse and a blind superstition, has perverted and degraded? And so, do I look at an army with its cavalry, infantry, and artillery and the rest, and say, "How splendid and how potent that is!"—do I look at a factory, with its myriad wheels and marvelous precision of production and say, "How superb and creative that is!"—do I watch the giant progress of that larger mechanism that covers a continent with iron rails and sends its never resting trains flying hither and thither, with the swift and untiring precision of the weaver's shuttle, and cry out, "How magnificent and all-inclusive that is—so must society be organized and correlated—nay, so must the forces of the

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Church of God be marshaled and mutually adjusted for their most august tasks"?—Such a cry is wise and timely. Nothing is more ghastly, in some aspects of it, than the enormous waste of religious force in our generation simply because, for reasons and from motives which I shall not venture here to characterize, the children of light elect to furnish a daily demonstration, in this connection, of the words of Jesus that wiser than they are the children of this world.

We have seen, it is true, in the present generation a wide and significant though tardy recognition of this fact. Not often has any younger clergyman to whom I am speaking this morning shown an older one, for instance, a modern parish house, without being told by the latter that, in his day, the ministry had to do its work without any helps and mechanisms of that sort; nor has the elder always refrained from the modest intimation that they did not always do it so badly, either. For one, I am sure they did not; but neither you nor I can doubt that, with modern methods and mechanisms, they might have done it better. It is idle to deny, however much we may be fond of saying "the old is better," that, in towns and villages all over the land, the Church is touching more lives, and touching them in more quickening and ennobling ways, than in this land she has ever done before. A divine of my acquaintance, referring to the institutional work, in a great city, of a parish very unlike his own (which, outside of maintaining its own services, was doing no work at all), remarked loftily that "that was not doing

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the work of the Catholic Church, but pure humanitarianism," which prompted some one coarsely but conclusively to reply that "as it was the kind of work that Jesus did, apparently Jesus, who was supposed to be the Founder of the Catholic Church, didn't know His own business!" Plainly, it must be owned that the modern Institutional Church, as it has been called, in reaching out to man through many avenues of contact, and in recognizing the whole man as divine in his origin, and therefore a redeemable quantity, has been doing high and wise work.

But, no less plainly, it is work of a kind the value of which may easily be exaggerated. Even if it were not true that in such work there is a constant tendency to worship the net and the drag—to say, "Look on those great buildings which we have builded—these libraries, and reading-rooms, and club-rooms, and the rest";—there is, at any rate, as I fear it must be owned, a tendency to regard the work that is done in and through these various mechanisms as making up the *larger* part of the work of the Christian ministry; and certainly there is much food for grave thought in the fact that, coincidentally with that remarkable growth in institutional work in the modern Church of which I have spoken, it is not claimed, I believe, that there has been any corresponding growth, or, indeed, any growth at all, in the vigor, grasp, or sovereignty of the pulpit; nay, rather, that in many minds the decay of this latter has been supposed to be somehow atoned for by the development of the former.

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The question is too large for discussion here, and I have raised it only because it is closely cognate to that other and, in connection with the service of this day, more imminent question, "What is the true office and calling of the Episcopate?" To that question there is one usual answer, as to the force and pertinency of which, I freely own, there is no question. "A bishop," it is said, "must be a man of administrative aptitudes; by which, I suppose, is meant a man who has had various training in the smaller diocese (*βιοίησις*, housekeeping) of a parish; who has learned how to rule; how to be just; how to be patient; how to hear both sides; how to efface himself; how to forecast, and largely and wisely plan; and all the rest which is indispensable to good government anywhere, whether it is in a nursery or on a throne. A bishop, too, we are told, must be a leader, whether as a missionary in waste places, or a founder and builder of schools, hospitals, and the rest, in great centers. And a bishop, it is still further said, must be a man of affairs, and have his place and hold his place in the larger life of that world which is outside of parish boundaries or Episcopal routine."

Yes, undoubtedly, all this is true enough, and truth which on such occasion we may wisely remember. And as a consequence of its wider and more cordial recognition, it is undoubtedly true, also, that the modern bishop is a very different personage from his predecessors. Time was, as it has been said, that "if a bishop in England had ridden in an omnibus it would have been

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regarded as a gross indecorum, if not an indecency; and the time might come," it has been added, "when if he rode in anything else it would almost create a public scandal." Exaggerated as is the sarcasm, it is the shell of a revolution of sentiment of which we must all be conscious in both hemispheres. The modern ministry, whether of the Episcopate or any other order, is expected to be a rather handy, quite informal, and almost altogether secular mechanism which we may put to almost any task with equal fitness, and from which, in all alike, we expect little more than good business aptitudes, and a faculty for energizing ecclesiastical affairs along what we are wont to call "practical" lines.

It would be an interesting, and I apprehend a somewhat startling, task to take such a conception of a bishop's office and put it alongside of those portraiture of it which we find in the pages of the New Testament. There is no smallest doubt that there and then, as now, it was expected of the Episcopate that it should discharge an administrative office in the Church. "And the rest," says the Apostle in a certain place, "will I set in order when I come";¹ and when we turn to see what he means by such a phrase, we find that they are questions of methods of worship with which he is dealing, and especially those arising in the Church of Corinth, in connection with the Celebration of the Holy Communion. Plainly enough, these questions, and others like them, in which local tradition and local partisanship were

¹ 1 Cor. ii, 34.

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involved, were destined almost inevitably, at the first, to divide those of different races, and originally of different religious beliefs; and no less plainly it was the duty of one who both by his office and his gifts stood in a sense outside of and above them, to deal with them in that explicit and authoritative way in which, as a matter of fact, St. Paul did deal with them.

But when you have collated all the passages in the Apostolic history which raise such issues and discuss them or rule upon them, it is impossible not to recognize that the men who laid the foundations of the Church in the world were concerned with other and much larger questions than those of mere ecclesiastical mechanism or ceremonial order. No man can read the Epistle to the Romans or the Galatians, or those discourses of St. Paul preserved for us in the book of the Acts of the Apostles, without recognizing that however local or comparatively insignificant the question with which he has to deal, circumcision, forbidden meats, sacred days, and the rest, he is forever lifting the discussion of them into a realm where they were but introductory to the declaration of great principles and the foreshadowing of a divine and inspired policy; in other words, that the Apostle was most of all great and mighty, not for its definitions, or for its defense of mechanisms, but for its enunciation of preëminent and enduring principles.

I believe it to be no less the office of the Episcopate to-day. It is sometimes said of the clerical mind that it has no sense of proportion; that it

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cannot distinguish between great and small, and that, in dealing with questions that challenge its interest and its action, it is as likely to be engrossed with the mint and anise of an issue as to discover the essential truth or falsehood which lies at the bottom of it. I do not undertake to say that the imputation is just; but I am here, if I have any business here at all, to maintain that such is not the office of a Bishop. He is often faulted because he will not concern himself with controversies which, at one time or another, have threatened to rend the Church in twain, and concerning which he has, we say complainingly, no word to speak. Well, when we have gotten tired, brethren, of saying that he does not speak because he does not dare to, it may some day dawn upon us that he does not speak because the question is really not large enough to make it worth while for him to concern himself with it.

Your neighbor in the next parish uses wafer bread, does he, my reverend brother, and you have gone to your bishop to insist that he shall discipline him; and the bishop is — well, quiescent and inert, and you are going to denounce him as a traitor to the Protestant religion. Well, do so if it will make you any happier and relieve your scruple of conscience. But one of these days it is just possible that it may dawn upon you that your bishop is passing sleepless nights and perplexed though prayerful days because, looking at the Church and our modern life with a little wider outlook than yours, he sees perils that you have never dreamed of — and that are much graver

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than the use or non-use of wafer bread ; that his breast is aching over problems that you have never recognized at all, and that his soul is agonized with fears for the hold of God on the heart and faith of man of which you, my brother, have never dreamed !

Ah, no ! no ! It is not merely business energy, nor administrative ability, nor even pulpit power that we want in the Episcopate. It is not alone the paternal temper and the sympathetic word in its Bishops that our times are waiting for. Somewhere, somehow, at some time or other these men must, like him of whom the prophet Isaiah tells us—when the burden of Dumah was heard, and one called, “out of Seir, Watchman, what of the night? Watchman, what of the night?”¹—be able to answer out of whatever thick darkness envelops the Church and the world in some hour of supreme danger and supreme uncertainty, with that other watchman of the olden time, “The morning cometh”—yes, most surely cometh in God’s own time and way—even though “the night cometh also.”

In other words, men and brethren, an Episcopate of true power must be an Episcopate of vision ! Through the sophistries of the moment, through the fallacies alike of superstition and fanaticism, the Bishop must be an eye that penetrates beneath them all to those great and unchanging truths that underlie them all ! Nothing is more tragic in religious history, in this connection, than the way in which the readjust-

¹ Isaiah, xxi. 11, 12.

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ment of men's points of view from time to time all the way along, in the progress of the Church, has seemed to threaten foundations which such a readjustment has at last disclosed to be only more sure and stable. That quality of discrimination, the absence of which is closely allied with that other absence of a sense of proportion to which I have already referred, has more than once menaced the Church more gravely from within than error or enmity has menaced it without. And it is precisely at this point, I believe, that a greater, if not the greatest, office of the Episcopate is to find its sphere. Its calling it is, supremely, in all the questions with which it is called to deal, to strive to see the whole rather than a fragment. Its office is forever to purge its vision from inherited opinions, from local traditions, and most of all from personal prejudice. And that it may do this, its office it is most of all to remember how, when Jesus commissioned His first bishops, He breathed on them and said, "*Receive ye the Holy Ghost!*" To that mightiest and ever-present ministry, the ministry of the Holy Ghost, the Bishop, before all men, as I believe, is set to witness. He must take his questions first to the Standing Committee, if you please—when he can get them to advise him, which some of us are not always able to persuade them to do! But when he has gotten through with them he must take his questions up to a much higher court than that, and on his knees cry out for help, and in the still hours wait and brood and watch for light!

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Alas, that to all this the whole constitution of our modern life is so unfriendly, and so increasingly unfriendly ! Its demands are not less upon the Episcopate, but from day to day increasingly more urgent and exacting. And so, my brethren of this new diocese, I plead for him who is to be your Bishop. Do not expect or exact of him too much ! Do not be guilty of the crass stupidity of complaining that he is overlooking Diocesan claims if sometimes he recognizes and owns those larger claims that lie beyond them. Do not suppose that because he is not always on the road, but rather sometimes in his study, waiting there for light from books, from men, and most of all from the Holy Ghost, he is not doing Episcopal work. In an age which waits most of all, I think, for the man of courage and the man of vision, you must at least give him time to brace the one and to purge the other !

And to you, my brother, called to large and difficult and often solitary tasks, let me offer the loving salutations and the brotherly sympathy of those whose office you are soon to share. You come to it, they cannot but remember, bearing a great name and enduringly associated in the history of the Church with ministries of rare power. — Massachusetts will never forget Alexander Hamilton Vinton, as New York will never forget his brother Francis. One of them made the pulpit of Trinity Church, New York, to ring in troublous times with dauntless and enkindling tones, and the other helped to train for the pulpit of Trinity Church, Boston, the preacher, first, and

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prelate, later, whose fame has girdled the world. Nay, more, yourself a soldier's son, you come to your high tasks, I am persuaded, resolved to discharge them with unswerving loyalty to God and His Church and with unshrinking fidelity to your fellow men. To you, and the Clergy and Laity who are to be yours, is given a unique and most interesting work. The Diocese and you and they begin that work together. It has the charm of that freedom which comes with opportunities largely new, and if it have also those difficulties that come from problems yet untried, you have in the mother who bore you, that older Massachusetts out of whose loins you came, in her Bishop, her Clergy, and her people, whose generous interest already shown to you is pledge of an affection that will not die — in these you have, I say, the earnest of wise counsels and watchful solicitude. Go, then, to your tasks, but not with these alone. “And when Jesus had spoken unto them, ‘Peace be unto you,’ he breathed on them and said, ‘Receive ye the Holy Ghost.’” Fountain of Life and Strength divine, descend on this our brother, and abide with him forever!

SERMON

PREACHED ON ST. PHILIP & ST. JAMES'S
DAY, MAY 1, 1902, AT THE CHURCH OF
THE HOLY TRINITY, PHILADELPHIA
ON THE OCCASION OF THE CONSE-
CRATION OF THE REV. ALEXANDER
MACKAY-SMITH, D.D., AS BISHOP
COADJUTOR OF PENNSYLVANIA

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Blessed are those servants, whom the Lord when He cometh shall find watching ; Verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them.— *St. Luke, xii. 37.*

IN the realm of art, as its students have frankly recognized, the relative values of effects produced by different modes will probably never be finally determined. For, behind effects and behind the processes that produce them, there must forever exist those inevitable and often almost immeasurable differences in the eye and mind that discern them.

And as in art, so in literature, and so, therefore, in that highest literature from which I have just been quoting. There are not, probably, two people in this church this morning who would agree as to the impression, upon what I may call their religious imagination, of the different parables of Christ. Some of them are of Rembrandt-like effect, and appeal to that in us, as in the case of the Prodigal Son, which answers, I suppose, to what I may call, in the spiritual realm, the sense of color. And others are unlike painting or portraiture of a broader type, but rather like an exquisite etching. An etching arrests, charms, illumines us by its element of the unexpected ; by

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the way, in other words, by which, with one stroke of his burin, the artist has flashed into the less vivid aspects of the picture one strong line or feature which, by both its vigor and its surprise, arrests and enchains us.

Surely, we have a very dramatic illustration of this in the words which I have quoted. Jesus is urging upon the little handful of men who were following Him the habit of expectancy. Out from the narrow lot in which he finds them He has been lifting their thoughts, step by step, to a wider vision. They are parts of a much larger whole than as yet they themselves had dreamt of. They were citizens of a much nobler and more eventful land and race than the Palestine or Israel of their own time. Into these, ere long, there were to break new forces and new issues. The wise servant, in that Divine stewardship which was of the household of the Kingdom of God, would be on the watch for these, and gird himself for their coming. The Master of the house was absent. His faithful servant would, however, find in that no warrant for his slumbers, but rather for increasing watchfulness. Absence, he would recognize, meant for his lord, some day, return. What day, did he ask? No matter — his it was to watch. Ere long the return would come, and then —.

And then there comes that note of the unexpected to which I have referred, and past which, I fear, our minds too often and too easily slide. For, "when He cometh," runs the story, "He shall gird Himself, and make them to sit down

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to meat, and serve them." But "Really," I can hear some persons exclaim at that point, "it cannot quite mean *that*. Any one who reflects a moment must see that, construed literally, such words present a situation that would be — well, not to use too strong a term — grotesque." "May it not be," says the conservative conventionalist here, "that the pronouns in this case have gotten misplaced? Ought not the passage to read, 'Blessed are those servants, whom the Lord when He cometh shall find watching. Verily I say unto you, that they shall gird themselves and make *Him* to sit down to meat, and shall come forth and serve *Him*'? Is not this, really, the proper and decorous definition of the relation of masters and servants, and is it conceivable that Jesus Christ, in any teaching of His, could have given us a precept which, if once we followed it, would make a complete overturning of the whole social order? Nothing is more impressive," continues this conservative conventionalist, "than the respect which Jesus showed to the traditional order of His time. In His relations to Church and State, alike, He scrupulously conformed to it. He repaired to the Temple and the Synagogue, and built no conventicle to draw men from them. He not only honored and respected sacred rite and social usage, but, in the latter case at any rate, gently chid a host who disregarded them. He called Himself, explicitly, 'Lord and Master,' and as such affirmed and exercised His authority unreservedly. 'Make the men sit down.' 'Give ye them to eat.' 'Gather up the fragments.'

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This is a master's speech to servants ; and his servants owned and yielded to its note of command. Plainly it is quite impossible that, by any act of such a Being, He precipitated into inextricable confusion the social order of His time ! ”

Well, as to that, I shall not undertake to say. But this, at any rate, is certain : You can not touch, here, the record. No scrutiny of the text of this incident has ever undertaken to invalidate it, or to modify it. Critically, it can not be pretended that, if the narrative stands at all, it does not stand precisely in the form in which here it is given to us. And if on any other ground we attack it, as, *e. g.*, that it is intrinsically improbable that a master returning from a wedding-feast should bid his servants to sit down to meat and should serve them, then the interesting question arises, What are you going to do with that other narrative, of Christ's washing of His disciples' feet ? That is a much more inconvenient incident, as a social precedent, than this ; and as to that I have yet to learn that even the most destructive criticism has dared to raise a question.

There comes, then, into the horizon, at this point, a fact of large and it must frankly be owned of revolutionary import. In an age which by every method and mechanism enlarged and exaggerated the dignity, the august remoteness, the personal aloofness of the sovereign, the ruler, the master, Christ affirms a law of His sovereignty and rulership, of absolute novelty. This master of the house, who returns at midnight to find his servants weary and exhausted with their vigilance,

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does not dismiss them with a curt nod, and hasten past them to his couch. He makes them to sit down to meat, and tarries to serve them. Amazing as it may seem to any one who could regard to-day such an act as utterly fatal to a proper domestic discipline, this to the mind of Jesus is the expression of its highest ideal.

Well, men and brethren, how is it with us to-day, and how is it especially with reference to that particular office to which we have come here to-day, to consecrate our brother? That office, we hold, and hold rightly, is an office of high dignity, of venerable, nay Divine origin, and of most august sanctions. If any have come here expecting me to exalt that dignity, to defend and demonstrate that Divine origin, or to assert upon most certain warrant of Holy Scripture those august sanctions, I beg to say that, if I do not do so, it is not because I do not hold to every one of them. Whether we reach our conclusions as to the Episcopate by the road traveled by the Fathers or by Principal Hatch, we are equally confronted, I am persuaded, with the evidence that, in the language of the Preface to the Ordinal, "It is evident unto all men diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church, bishops, priests, and deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are required for the same; and also by public

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prayer, with imposition of hands were approved and admitted thereunto by lawful authority.”¹ This, which has been this Church’s position from its beginnings, is no less its position to-day ; and here, at any rate, without further debate or argument, I shall venture to take it for granted that it is. It is another and a very different question which I am seeking to raise this morning, and, with most scrupulous respect for the historical question, a much higher one ! Not, Where did we get the Episcopate, or How has it come down to us, but, What is its highest ideal ? Not, How may we who are bishops, or our brother who, please God, is soon to become one, most conclusively demonstrate our tactical or ministerial legitimacy, but, How may we interpret and illustrate, in our work among men, the highest meaning, purpose, and spirit of that office ?

It is most surely not my purpose, let me say, in attempting to indicate that highest meaning and spirit, to obscure or undervalue those other aspects of it which are administrative, executive, or functional. Indeed, I do not believe that there has been any other period in the world’s religious history that has more substantially contributed than our own, if so much so, to the demonstration of the value of these powers and functions of the Episcopate. The age that saw the institution of the Episcopate was an age that was wonted to both paternal and monarchical forms of government, and that found little difficulty, because of any previous political ideas or traditions, in accepting an office

¹ Preface to the Ordinal; *Book of Common Prayer*, p. 509.

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and an authority which in primitive, as in later ages, largely expressed them both. But when Episcopacy came to this land it came to a people who, whether they were Quaker or Puritan, Huguenot or Covenanter, had alike disowned and renounced traditions and polities of which prelacy, let us not refuse to-day frankly and fairly to admit, was a most unlovely and intolerant illustration. They were satisfied that, of whatever value or warrant bishops had been in other lands and ages, they were not wanted, and with the democratic theories of a republic were wholly incongruous, here. Well, these non-Episcopal brethren have been working out their theories with untrammelled freedom, and with unwearied zeal, and wherever they have not recreated some respectable *simulacrum* of the Episcopate, the most candid and competent among them have unreservedly owned to its value and substantial necessity. By many ingenuities, and with clever substitutes, they have sought to meet that inevitable demand for an ultimate center of authority, both executive and judicial, which the Episcopate alone can furnish. Two committees from different Hebrew synagogues waited not long ago in a neighboring city upon its bishop to submit to him a question of considerable delicacy, and to ask for his counsel and judgment, prefacing their errand with the statement, "We have no bishop; and so we come to you."

It is not the recognition, therefore, of its place in the religious mechanism of our modern life for which the Episcopate is waiting, I repeat, or need wait. Time with its inevitable reactions is, day

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by day, more and more clearly demonstrating the error of those who in this, as in some other things, reformed too much; and the interesting and inspiring province, as I believe profoundly, of our age it is to be, to demonstrate the rare wisdom and genius of those who, when here its survival was threatened, both from without and from within, rescued the Episcopate from extinction, and gave it back to the Church in this land. By no other mechanism is the reunion of Christendom and the organic upbuilding of the Kingdom of God in the world so distinctly brought within the realm of imminent probabilities.

But if this be true, the question which I have already raised recurs with increasing force. If it be true that the Episcopate is finding a place and a worth in the consciousness and in the appreciation of men, how best may it commend itself to the confidence and acceptance of those to whom it comes? There is no other question, in this connection, as I conceive, at this time of such paramount importance; for there is no other connection in which the errors or infirmities of the Episcopate have been more conspicuous or more deplorable.

It is not hard to account for such a fact. It was inevitable, I suppose, that an institution which came into being coincidentally with the imperial supremacy of the Roman Empire should early have taken on the notes and the tone of ancient Roman rule. As a matter of fact, the submission, in the fourth century, of the Emperor Constantine to the Christian faith, the proclamation of Chris-

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tianity as the established religion of the Empire, and the recognition of the Church as its official form and representative, were simply revolutionary. Until then the Church and its bishops had been hated, hounded, and persecuted on every hand; and Rome, "too exhausted to conquer her own corruption, or to assimilate her later conquests," did not hesitate, as late as the middle of the third century, to assail its representatives and to attempt to destroy not only its disciples but the source of its life and inspiration, its Holy Writings. But with the conversion of Constantine all this was changed. "It is very difficult to realize, much harder to describe, and impossible," as a modern scholar¹ has indicated, "to overestimate the changes thus brought about." The organization of the Church was drawn into close resemblance to the imperial constitution, crystallized in that form, and supported by the law and authority of the imperial power. Instead of being persecuted, the Church was legalized; instead of being forced into obscurity, it was made an arm of the State; instead of its officers being most exposed to a hostile power, they became the most exalted representatives of that power. Christianity was not only licensed, it became the sole authorized religion. Its rules and regulations, its rites and ceremonies, its creed and organizations, "and above all its leaders and rulers," became matters and personages of imperial significance.

And "startling as this change was in itself, it was nothing short of revolutionary in its effects.

¹ Wells : *The Age of Charlemagne*, pp. 16, 17.

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New standards and ideas, new aims and objects, new purposes and methods, new views and considerations at once entered into the mind and will of the Church. Emphasis was laid upon the exigencies of the economy of a Visible Church, which became the substitute for the Kingdom of God. There arose the necessity for an external system capable of being externally administered," and, most of all) for that was inevitable in an age in which the external, the formal, the ceremonial, and, as the culmination of the whole, the function and the functionary, became so vital and central a part of the whole mechanism) there came to be that visible exaltation and adornment, that homage and submission, those autocratic and imperious characteristics by which, alas, for a thousand years and more the Episcopate was most of all distinguished.

I do not say that, in all that time, there was no voice raised to point out the grotesque incongruity of such a conception, whether of the Church or of its ministry, and most of all of its Episcopate, with either primitive authority or primitive tradition. Once and again, and again, was some clear and courageous note uplifted to cry aloud against an arrogance and a tyranny, a luxury and a pretension, for which, in all the ages that had been made resplendent with apostolic ministers and episcopates, there was no remotest warrant. Yet, for long and dark ages — dark, indeed, whatever light dimly shone throughout them — such voices were lifted up in vain.

"But of what avail is it," it may be asked at this point, "to revert to times like these, and

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memories so unlovely and so unedifying? Surely, the Church at any rate, whose children we, here, this morning are, has purged herself of these incongruities, and foresworn forever these travesties of the Episcopal Office." Alas, men and brethren, concerning this we may not speak too confidently. How far it may be true that, were it removed from the pressure of a civilization which has largely outgrown mediævalism, whether in Church or State, the modern Episcopate would revert to mediæval forms and ideas, I will not undertake to say; but no one who has watched its history, for example, in our mother Church, for the last three hundred years, can fail to see how easy it has been to surround it with a state, and to encumber it with secular relations and obligations, which no thinking man who is at a sufficient remove from it to judge the whole situation impartially can pretend to have contributed in the slightest degree to its spiritual growth and leadership. A rare man, whose rarest gifts have made all of us on this side of the Atlantic who can recognize those gifts to love and honor him, being chosen the other day to an Anglican Episcopate, sought to unburden himself of an episcopal palace, in a remote and inaccessible rural neighborhood, whose maintenance and occupancy would greatly tax his resources, and isolate, and so abridge, his influence: but this most sane position was at once met with a vehement protest against the profane "modern" who would surrender a notable historic monument, in order to utilize its proceeds for merely practical purposes! The Episcopate,

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it was urged, must maintain itself with a certain state, and pomp, and ceremony, if it were to maintain its influence; and to sacrifice these was to belittle a great office, if not to degrade it.

It is impossible to reflect, for one moment, upon the conception of that office which must exist in such a class of minds without seeing, if no more, how far that conception has drifted from anything which we learn of it in the pages of the New Testament. There is a good deal said of it there, and in some instances, also, with a good deal of detail. The habits, the character, the record, the domestic relationships of a bishop, are defined with considerable minuteness; but, through it all, there is no remotest trace of any hint that pledges it to state, or cost, or splendor. On the contrary, when the Church, in that Form set forth in the Ordinal which we are using here this morning, would draw for us her ideal portrait of a bishop, she frames it in these incomparable words of its Epistle in which the foremost figure of all her first Apostles exclaims: "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."¹

We turn the picture backward until it stands beside that other in our text which Christ Himself drew, and lo! the two are one! The Lord

¹ Acts, xx. 33-35.

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who girds Himself and serves the servants who serve Him — this was the Apostle's conception of a true Episcopate — and it must be ours! The problems of the Church's modern life and hold upon the hearts of men, in other words, must find their last and best solution, not in theological formulæ or in ecclesiastical ceremonial, but in lowliest personal service. The faith of earlier ages, whose loss we are some of us wont to deplore, must come back by means of the service and the sacrifice of earlier ages; and the true bishop, the true priest, the true deacon, must be not one who can trace his lineage down by long and unbroken lines of hierarchal succession; but, most of all, he who can prove that with the lineage there has thrilled down from the heart of the Holy Ghost on high the Divine Life and the Divine Love! For such a Ministry the Church and the world alike are waiting, and when for their awakening and redemption it shall be multiplied, the dawn of the millennial glory is not far distant!

My brother greatly beloved — soon to be a brother by a dearer and holier bond — to you, thank God, all this can have no strange or unfamiliar sound. As you must remember this morning, you and I came first really to know one another when we stood side by side in a neighboring city, and strove together for God's least and, of their fellow-men, oftenest forgotten ones. For nearly seven years you went in and out among them, in prisons, in almshouses, in hospitals, and in the crowded homes of men, and won from all who knew your work — in fact if not in name the

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work of a city missionary — equal love and honor. Will you fault me if I say to this people, so soon to be your people, that, of all the various posts of usefulness and distinction which you have held, this gave you the best and highest training for your great office? Will my brethren, whether in your office as a priest, or mine as a bishop, challenge me if I say that, greater than administrative capacity, greater than various learning, greater than pulpit power, greater than even the genius of leadership, in the Episcopate, is the heart of love and the hand of brotherhood which are alone the gift of the grace of Jesus Christ? I congratulate this diocese that you bring to it those other gifts which I have named, in rare and high degree; but I congratulate it most of all for this that, to serve and not to rule, to gird yourself and make the lowliest sit down to the Master's table, this will be your highest joy!

And because this is so, even you can not quite know the inexpressible delight that it is to me to see you standing here to-day. When, not long ago, a presbyter of this diocese, naming an honored name in that from which I come, said to me: "And so you would not let us have such an one for our bishop?" I answered, with the indignation that I felt: "Do you think that there is anything that, if he could give it, my father's son would not give to Pennsylvania? Verily you do not know me!" Ah, what memories come thronging back upon me as I stand here, and look, my brother, into your face this morning! It is verily to a great inheritance that you have come, and they were giants in whose footsteps you are to follow. Think of that

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beautiful figure that once walked these streets as its first bishop, and whose beautiful life and wise statesmanship laid the foundations upon which your honored predecessors, all along, have builded! William White came to a great people, soon to grow into a great commonwealth, and lived and died not more loved and honored by his own flock than by Christians of every name, and, most of all, I think, by that great Society of Friends from whose loins was to spring, shall I be too bold if I say, the most illustrious of his successors? Such are the men whose office and work you are to take up, my brother, and surely not the least noble or lovable among them all is that rare man whose absence we most of all deplore to-day, and whose example of utter and single devotion to his work, whose large patience and beautiful modesty, whose singular and preëminent equity of rule, will make his Episcopate an enduring model for all your future. It is no small inspiration, if all else were wanting, to follow such a leader and to serve, and to serve with, such a colleague.

Nor with him alone. This body soon to be your faithful clergy, and that rare constituency which has made the laity of Pennsylvania at once the envy and example of the whole Church, these wait to welcome you and to follow where you may lead. You bring here, as I am glad to remember, sympathies and aims that are larger than the mere officialisms of your office; and wider, a great deal, thank God, than the narrow circumferences of your episcopal jurisdiction. Do not be afraid either to exhibit or to exercise them! Jesus Christ has not

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called you to be a prelate to be carried about in a chair with peacock feathers waving over your head, but first of all a *man*, and then a man in Christ Jesus. Not always will your work be easy or interesting, not always free from criticism, misapprehension, or human antagonisms. But no matter! You know who has called you. You know who goes with you. You know who will show you the way. When one who once stood here as pastor of this people was called to be Bishop of Massachusetts, and I sent him my word of loving greeting, these were the words that he sent back: "My dear Henry, I thank you with all my heart! . . . I did not think I ever should be a bishop! but who can tell? It seemed as if I had nothing to do but to *follow*, where the *Leading* went before." And what was highest wisdom for Phillips Brooks, and for saints and martyrs, and heroes all along, may well be yours and mine, my brother! We have nothing to do but to *follow where the Leading goes before!* May He who is the Leader make your way His way, and so a way of joyous service, till the glorious end!

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PREACHED AT GRACE CHURCH
UTICA, NEW YORK, ON OCTOBER 2
1902, ON THE OCCASION OF THE CON-
SECRATION OF THE REV. CHARLES
TYLER OLMSTED, D.D., AS BISHOP CO-
ADJUTOR OF CENTRAL NEW YORK

SERMON

Jesus saith unto Simon Peter, Simon, son of Jonas, lovest thou me more than these? — *St. John, xxi. 15.*

THERE is a fine discernment in the distinction here, as Sadler I think it is who makes it, between the official disclosures of Jesus after His resurrection, and that other, which is personal. Before—as we have accounts in this same Gospel—the Master had shown Himself to His disciples, and had spoken to them, nay, had breathed on them; and there is no reason to doubt that on one, at least, of these occasions the apostle St. Peter had been present. But here the occasion was quite different, and it was utterly informal. Indeed, in its tender and informal note it has hardly its match anywhere in St. John's whole story. The disciples have gone back to their old calling, and Peter has recovered his old self-confidence. "There were together," the story runs, "Simon Peter and Thomas, Nathaniel of Cana, the sons of Zebedee and two others." With a rare and habitual modesty, you see St. John does not name himself. "Simon Peter saith unto them, 'I go a fishing.'" It is as though he had said, "What is the use of idling here? Come, let us do something. I am going back to the task and business in which I am no novice." And the

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others — not leaders but followers — without his initiative, whatever else that he had not they had — at once replied, "We also go with thee." And then the rest of the scene — was there ever anything like it for exquisite pathos and simplicity? They toil all night, and take nothing. The morning breaks; and behold, someone is standing on the shore and calling to them. "Children," — children, word of infinite tenderness and love, — "have ye any meat? Cast the net on the right side of the ship." In desperation they heed that distant bidding, and draw their net — or, rather, "are not able to draw it for the multitude of the fishes." And then, I think, there is struck the most dramatic and pathetic note of all. Who was the stranger who knew their fisher's art so much better than they themselves did? None of them can identify him until one, who describes himself as "that disciple whom Jesus loved," exclaims, "It is — it is the Lord!" A quality surer than vision, more penetrating than insight, more unerring than cleverness, had discerned and recognized One to whom his heart went out with inextinguishable homage and devotion, and Jesus is discovered, so to speak, by St. John.

And then there follows the scene upon the shore — the fire; the fish upon the coals; the fishermen and Him who so lately had been their Master; and the absolute unreserve of all the talk. I recall it in this detail, because, without taking note of that, we cannot, I think, understand it. It is impossible to read it all without seeing that Jesus is striving to win from one whose

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great gifts and altogether exceptional powers as a leader he unquestionably recognized, some expression that would be without the note of extravagance or exaggeration. "And when they had dined Jesus said" — and so on. The man whom He interrogates must be, for the moment at any rate, plagued by no physical wants, restless with no consciousness of exhaustion or craving for food — at ease; in repose; and capable of thinking and speaking with deliberation.

And then comes that searching question, "Simon, son of Jonas, lovest thou me more than these?" I confess I have been amazed at the often and apparently easy misapprehension of those words "*more than these*." They are very commonly read as though Jesus were asking Peter if his (Peter's) love to Him (Christ) was greater than his (Peter's) love for his brethren, who were there with him. On the contrary, I think there can be no doubt that the words are a rebuke; and that their sting lay in the fact that they recalled protestations which had been followed by the basest perfidy, as when St. Peter had said, "Lord, though all men" — these Thy disciples and all the rest — "should be offended in Thee, yet will not I!" And then had followed those vehement boasts of his superior and solitary loyalty, too soon eclipsed by equally impassioned denials. "Then Peter began to curse and to swear, saying, I know not the man." And so, when Jesus meets His disciple for the first time informally, and speaks to him unreservedly, He gently but clearly recalls boasts of a devotion which never

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flowered into heroism, and comparisons with others' fidelity which were soon discredited by a supreme baseness.

All this seems, verily, far enough away from such an occasion as this, and such antecedents as those which meet us here (for I want to honor as it deserves the cheerful self-surrender which brings our brother-elect to this office), and yet there is one note in it which has a very close relation to this occasion, and which is not unworthy of our recognition. St. Peter was more than once cowardly, but he was not essentially dishonest. When he cries, "Yea Lord, though all men should be offended in Thee, yet will not I," it is not swagger, it is the utterance of a profound conviction. If other men run away, he means, even if left quite alone, to stay behind, and to show the world what a true disciple ought to be!

There *is* a resemblance here, men and brethren, between the new and untried disciple and the new and untried Bishop of profound significance and of wide and prevalent frequency. It has often occurred to me to wonder what would be the outcome if we could get the presbyters and deacons to outline for us, not their *ideas* of the Bishop's office and work, but their *ideals*. It would be still more interesting if, before he entered upon his office, we could persuade one who had been chosen to the office of a Bishop to tell us what kind of a Bishop he proposed to be! Of one thing I can assure you with absolute certainty. His portraiture of the ideal Bishop would be — as indeed it ought to be — absolutely unlike the career and

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character of any Bishop whom he ever knew — which indeed is only another way of saying, what ought to be forever true, that one's ideal of an office or a calling is higher and more resplendent than any realization of it which one has ever known!

But I have not yet reached the point at which I am aiming, and which I regard as preëminently pertinent to the service of this day. When St. Peter says, "If all shall be offended in thee, yet will I never be offended," I do not understand him to be pluming himself so much upon his courage as upon his discernment. He could recognize his Master, if others could not, and once he had done that, there could be no doubt about his line of action.

Well, is not this the tone of the novice, always? There are a great many men who have no ambition to wear a Bishop's honors, or to bear a Bishop's burdens. But they would like to exercise his office for a little while, just to show those whose it is how it ought to be administered. "If I were a Bishop I would stop this; I would enjoin that. I would compel obedience to this rubric, and waive compliance with that." In other words, my brother, my sister, presbyter, deacon, layman, laywoman, whoever you are who are so fond of saying this, you would administer the Episcopal office *paternally*. Well, the office of the Episcopate is a paternal office, and the Church may well pray God that the paternal note may never disappear out of it! When I was first consecrated, I remember very well how startled I was to be addressed, both

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in letters and by word of mouth, by a dear and honored priest now gone to his reward—I mean the Rev. Dr. John Henry Hobart, son of that great Bishop the luster of whose deeds still lingers in this Diocese of Central New York, in which and as its Bishop when it was the part of the undivided mother Diocese he ministered—as “dear and right reverend *father*.” Dr. Hobart was old enough to be *my* father, and I looked up to him with unmixed reverence and love; but I could never persuade him to drop that form of speech, which, as he said, expressed to him a very precious and sacred attribute of the Episcopate. It does! Forever it ought to! The Bishop who cannot go to his clergy and people in the paternal spirit had better not go at all!

And yet, when this is said, all is not said, nor, as I cannot but feel very keenly, no single word of that which greatly needs to be said. When we are criticizing Bishops and complaining that they do not do this, or stop that, or say the other, we are, oftener than otherwise, talking or writing in utter forgetfulness of the limitations under which they are constrained to act. Yes, the Episcopal office is a paternal office—first and *most*. But it is a constitutional office as well, and our brother here, soon to be consecrated, is called to be a Bishop whose powers are bounded and limited, conditioned and qualified, at every turn, by certain canonical provisions which he may indeed despise, but which he cannot disregard. Presently we shall hear him take the oath of Conformity. Do you remember how it runs? “In the name of God

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Amen. I, Charles Tyler Olmsted, chosen Bishop Coadjutor of the Protestant Episcopal Church in the Diocese of Central New York, do promise conformity and obedience to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America." Do we know what that means? Do the brethren of the laity, who are so very fond of saying that the Bishop ought to do this, or that, or the other thing that, as the Church is at present constituted, the Bishop cannot do unless they themselves — the laity together with some other or others — will first initiate the process, which must be a *canonical* process, and which is alone competent in the premises? I am not now raising or discussing the question whether or no the constitution of the Church, which ordinarily restrains the Bishop from acting otherwise than by canonical process, is right and wise — though as to that I have not myself the smallest doubt; — but I am simply endeavoring to make you recognize the fact that this our brother is coming this morning to this high office *in limine*. In the first place, he is to be a Bishop Coadjutor, and the policy of this Diocese must continue to be determined by him who is its diocesan Head, and who, during all these years, has ruled with such rare wisdom and tenderness.

But even if he were not an element, or if at some future time — long may it be distant — the Bishop should see fit to make an assignment of all his powers to his Coadjutor, that Coadjutor cannot toss the canon law of the Church, whether in the Digest, or in the Constitution and Canons of this

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Diocese, over the wall, and say, "Now, I am going to show the American Church how a Diocese ought to be governed and administered!" From the moment that he takes the oath that I have recited he will be under the law, with all the rest of us; and when I use that phrase I do not mean all the rest of us Bishops merely, but the whole Church, and all its members and officers. There is a fine lesson for the Episcopate in the words of that soldier and commander of the Gospels, "I am a man under authority, and I say to this man, Go, and he goeth,"¹ and the rest. That is an ideal statement of the relations of authority to service; and it is significant that the greatest empire that the sun has ever shone upon so early recognized it! Rome's leaders were chosen because they were willing to be Rome's servants; and constitutional government, whether in the State or in the Church, early learned to say, "I am a man *under* authority."

I am saying all this because the times make it necessary that I should say it. We have witnessed the growth — rapid, impassioned, and extravagant sometimes — all over the face of the earth of the idea of Constitutional government, and if you wish to see how rapidly it has grown in the Church, I advise you to trace the story of that growth as it is recorded in the Journals of our Diocesan and General Conventions. It is here, as it is in the wider realm of civic affairs, where there still survives the curious expectation that you may make men virtuous — or

¹ St. Matthew, viii. 9.

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generous, or anything else — by law. Some day I wish we might discover some curious and patient priest or layman who would unearth for us the history, and above all the efficacy, of *Canons compulsory*, imposing, *e.g.*, upon parishes the obligation of making particular collections. There is not a priest within the sound of my voice at this moment who does not know that it is the habit of the reverend clergy to brush aside the demands of such canons as if they were so many impertinent mosquitoes! I did so, when I was a parish rector, habitually, and I don't believe, brethren, that the majority of you, in this particular, are any more obedient than I was!

Well, what is the significance of such a fact? That we must deride and disobey all law? Nay, but that we may easily have too much of it; and that if you would have a Bishop act with promptness, decision, and independence, you must take care how you tie him up too much with canonical restrictions!

I cannot permit myself to say this, however, without adding straightway that I do not think that has been the tendency of the Church in its canonical enactments with reference to Bishops. On the whole, I think it must be owned that (*e.g.*, in the House of Deputies of the General Convention) there has been, as a rule, a very filial disposition to recognize the paternal relation of a Bishop to his flock, and to protect him in the exercise of it. But, alas, Bishops are not angels, though there is primitive warrant for calling them so; and it is not surprising that people who are living their secular

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lives under a constitutional government should feel constrained sometimes to invoke its protection in matters of ecclesiastical government, when they find Episcopal authority exercised imperiously or intolerantly.

But the fact which thus far I have labored to bring out, and which on such a day as this we may well look frankly in the face,—the fact I mean that, after all, a Bishop does not rule or serve independently of canonical obligations which are common to him, to his clergy, and to all the people,—this fact is not the whole case, nor indeed the most precious part of it. It is a very significant feature of the incident from which I have taken my text that, though Jesus addresses St. Peter with a challenge which involves a comparison, Simon Peter declines that comparison altogether. “Simon, son of Jonas, lovest thou me *more than these?*” asks Christ, and all the answer that He can draw from Simon Peter is, “Yea, Lord, thou knowest that I love thee.” And again, “Yea, Lord, thou knowest that I love thee,” and finally, “*Lord, thou knowest all things; thou knowest that I love thee.*” St. Peter had no longer the audacity to institute comparisons, but he knew his own heart, and he knew (for that, I think, is the thing of preëminent significance in the whole interview) that Love could unerringly translate itself, so that whatever other spell a man might strive to serve with, that would make itself intelligible first to Him who knoweth all things, and then to the least of His children!

It is this, men and brethren, that must be our supreme strength whenever we take up any great

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task for Christ. I cannot imagine one's coming to such tasks as that to which we are soon to set apart our brother, without shrinking and dismay. As one looks down the long beadroll which makes up the succession in our American Church, he comes, over and again, and again, upon names which have, in their story, a note of august achievement. "Am I to strive to be like such an one, or such an one?" asks the young and untried Bishop, as he scans the portrait-gallery of these illustrious worthies. Nay, my brother, there is no one of them who is worthy of your imitation—so long, at any rate, as there lives Another "whose they are and whom they serve." And the thing of most profound import to you and me is the *method* which, in dealing with St. Peter and others who erred, He, the chief Shepherd and Bishop of our souls, pursued. There fell into my hand, the other day, a "Manual for Confessors," recommended, I grieve to say, by persons in the Orders of the Church whose sons we are. I have no intention, here, of dwelling upon its characteristics, which had in them every note of vicious and mischievous suggestion; but this question persistently recurred to me: Jesus dealt with all sorts of sinful people, and, as in the case of Simon Peter, with those whose perfidy had in it an especial and utter infamy; and in all *His* dealing there is just one note! We have it here in this case of his recreant disciple, and how He rings the changes on it! Ours is an age which, day by day, makes more and more of *culture*. Sin, we are told, is only a form of ignorance—as though the people whose culture was the most

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splendid and the most acute — I mean the Greeks — had not been the most infamous! And then we turn back to the Cross of Christ, and touch there the mightiest spell of all! Something there there is which finds its potentiality quite apart from learning or acquired graces, and something there which, after all, was far the largest part of the power of the Son of Man.

Nothing can take the place of it in the life of the Church to-day; and mechanicalized as we seem to be in danger of becoming, some new piece of machinery appealing every day to the individual Rector or Sunday-school worker, I am not sure but that the Episcopate exists, quite as much as for anything else, to bring back to men's minds the image of Christ, by bringing back to them His call for *love*. We have changed many things, as we believe for the better, in this modern life of ours; but I am not sure that the tendency of many of our changes has not been to isolate the Pastor from the people. There are very few Rectors in this Church this morning who will care to contradict the statement that the ordinary experience of the commencement of a pastorate or rectorship may be described as a "state of armed neutrality." The people are "sizing up" the parson, and making up their minds whether they are going to like or dislike him — and meantime are treating him accordingly! And there are other instances, where the relation of pastor and people is no longer a recent one, but where some painful and costly fidelity on the part of a pastor has earned him the dislike and antagonism of

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ungodly people. And yet, again, there is that commonest of all situations where the Bishop on his visitation finds the "love of some grown cold," and a brilliant newcomer in a neighboring tabernacle drawing away the sensation-loving element in the congregation. It is situations such as these, I think, which are the great opportunities for a Bishop, and which courage and tenderness may wisely improve. The priest's lonely lot may wear another aspect when he who is *both* Father and Brother comes near, and touches and recognizes it! I am myself the son of a Bishop; and shall I say that I most revere his memory for his great intellect, or his wide learning? No; it is rather because, whenever I go back to that great commonwealth of the whole of which he was once chief pastor, it is, though he has now been dead nearly forty years, to hear some fresh tale from priest or layman of talks which they had with him long ago, on the road, on the street, on a train, and through which shone neither authority, nor learning, but *brotherhood*!

Ah, to see men's faces shining when you come and clouded when you go, believe me, men and brethren, this, for a Bishop, is the best reward of all! I have known Bishops who were good and godly men, doubtless, but whose coming to any parish was anticipated with dismay, even as their departure was hailed with joy!

And yet never in the history of this land was there so rare an opportunity for the Episcopate as to-day! The Reformation, in breaking away from prelatical authority, went often to lengths

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which none deplore to-day more unreservedly than some of the wisest and best of those who are afflicted by their consequences; and an ecclesiastical government which has wholly eliminated the paternal idea may have gained more freedom, but it has entirely lost some other things which are more precious. It is impossible to follow the history of the founding of the Church and not own that the personal element in it was first and paramount. When St. Paul is chiding those some of whom were "of Paul and some of Apollos, and some of Cephas," it is impossible to read his words and fail to see that he is striving to lead the thought of those to whom he writes up, through their devotion to particular earthly leaders, to the one Divine Leader! And when the Church passes out of her earlier and fluid life into one that is at once more organized and more stable, there is — as Dr. Schaff, himself a Lutheran leader and scholar, has pointed out — no abrupt transition, no novel intrusion, but a natural and normal progress to the Episcopate of to-day! It is such a fact, I cannot but think, which lifts the office into its most august light, and makes the Bishop all men's servant, because first he is all men's father.

At any rate, it ought not to be hard to realize such a conception of the Episcopate here! It was my rare privilege, being then myself a young presbyter of the mother Diocese, to be present at the consecration of the first Bishop of this. A little while before he had been at work in Emmanuel Church in Boston, and I beside him in old

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Trinity. I was, at that time, Secretary of the House of Bishops, and it was my official duty, as in charge of the Testimonials of that Body (as is Dr. Hart to-day), to be present at that service. I am sure that I shall never forget it; and *that* in it which most impressed me was the obvious sense, apparent in all his speech and bearing, on the part of the Bishop-elect, of the vast burden that he was taking up! His presence here this morning restrains me from saying how nobly I think he has borne it; but even that shall not deprive me of the privilege of saying how true a father he has been to all his clergy, and to all his flock in this great Diocese! Central New York was not early possessed by the Church whose sons and daughters we are, and when the Church came here, it was no disparagement to others to say that they looked at it as something of an intruder. That it brought much that other Christian bodies have not, and that, as time has gone on, the defects of these became more and more apparent, would have counted for little had it not been that, as he who was the chief representative of the Church in this Diocese went to and fro on his official errands, it became apparent to all that he stood for great *ideals*, and that it was as a Spiritual Force, incarnating the mind and heart of Jesus Christ, that he would fain promote its growth.

I do not wonder, my dear brother, that when bidden to come and stand beside him as his coadjutor, you should have hesitated to do so! That was a characteristic incident that you related when, the other day in the New York Churchmen's

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Association, you told us of the letter to you from the venerable Presiding Bishop, in which he recalled the visit which, years ago, he and the late Dr. Francis Vinton had together made to Emmanuel Church, Boston, of which the Rev. Frederick Dan Huntington was then the Rector, and how Dr. Clark, as he and Dr. Vinton, at the close of the service, were walking away together, said: "Dr. Vinton, don't you wish that you and I could preach like that!"

Well, the rest of us, my brother, cannot do that; but we can make an Episcopate great by the *love* that shines through it. I recall with singular vividness the morning when, nearly twenty years ago, you came to me as to your Bishop, with a call from Grace Church, Utica, in your hands. You were then a junior assistant minister in Trinity Parish, New York City, and you spoke frankly of the limitations of your work. I told you to go to Utica, you remember; and now they have called you back *to serve Utica and all the rest!* Your experience here, the warm place that long ago you won in the hearts of this people, and, added to this, the enlargement of your horizon as the Vicar of St. Agnes's Chapel in New York, have well fitted you, in my judgment, for the tasks that are before you; and you are bringing, as I know, to the Diocese of Central New York a single and entire consecration of all your powers to the great work before you!

May God give you the hearts of all your flock, and, day by day, strength for all your burdens! Those have been various, and some of them most

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difficult, which you have just laid down ; and we of the mother Diocese who are now to lose you know well how grave and perplexing some of them have been. But you have borne them with a singular and beautiful courage and simplicity ; and we, who love you and are now to surrender you, can ask no better thing for you, or for Central New York, than that you shall give yourself to your new office and your wider work in the same unfaltering temper ! May He who loved you and gave Himself for you show you how, in love and sacrifice for Him and them, to serve the flock to which now His voice is calling you !

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